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Interdisciplinary Interspecies Pedagogies for the Anthropocene: Bringing Critical Animal Studies to Huxley College of the Environment

By

Sarah Rose Olson

Accepted in Partial Completion
Of the requirements for the Degree
Master of Education

ADVISORY COMMITTEE:

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INTERDISCIPLINARY
INTERSPECIES PEDAGOGIES
FOR
THE ANTHROPOCENE:

BRINGING **CRITICAL**
ANIMAL STUDIES
TO *Huxley College*
OF THE **ENVIRONMENT**

BY SARAH
ROSE
OLSON



[Image Description: An artistic title page made by designer Lili'uolani Pickford. Includes title of field project report as well as author's full name in black font. The background coloring is peach, pale green, pale blue, and off-white. On the bottom half of the page is an image of two piglets sitting and facing the camera.]

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Abstract

This report examines ENVS 499T Introduction to Critical Animal Studies: Theory, Agency, and Action, a 2-credit environmental humanities seminar designed as a M.Ed. in Environmental Education field project through Western Washington University's (WWU) Huxley College of the Environment. ENVS 499T was created in response to a lack of critical animal studies course offering at WWU. The seminar was designed to provide WWU undergraduates with an opportunity to engage with interspecies ethical issues through an interdisciplinary lens. This report explores literature relevant to the design and implementation of this field project. It draws on scholars from critical animal studies and other liberation-focused fields who argue for the implementation of critical animals studies into other disciplines and educational spaces. It likewise features examples of student work, summative reflections of the field project, and examples of related research that emerged from the field project. These examples and reflections are used to illustrate the importance of bringing critical animal studies into educational spaces where it has not been previously offered.

Acknowledgements

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Finally, thank you to Coco (see Figure 1), my late guinea pig companion – this project is dedicated to you and all you taught me. And to all those both similar and different to you. Those free and those confined to cages in laboratories. In love & solidarity.



Figure 1. Coco in the garden. Coast Salish and dx̣ẉḍəẉʔaḅš land (so-called Seattle, WA). 2013.

[Image Description: Coco, a brown/white/orange guinea pig, faces the camera. He munches on green leaves in a garden. He is surrounded by greenery and stands in front of a small stone path going through the garden].

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1.0 Introduction

Literary scholar Randy Malamud argues that within Western thought and practice more-than-human¹ animals are often viewed as “marginal” and “malleable” (Malamud, 2003, p. 4). This “subliminal conviction” (Malamud, 2003, p. 4) has certainly been present in my own schooling within the Eurocentric Western education system. It was not until I discovered the field of critical animal studies during my undergraduate studies at the University of Washington (UW) that I experienced critical attention and resistance to this trend.

In the field of critical animal studies (CAS), the agencies, hxstories², cultures, and dynamic subjectivities of more-than-human animals are recognized, respected, and central to educational praxes. As a field, critical animal studies differs from mainstream animal studies in its political commitment to the liberation of all species. Critical animal studies seeks to bring more-than-human animals and entities out of the margins of Western education. The goal is to engage with narratives and actions that explore the world as interdependent rather than simply anthropocentric. Critical animal studies explores relationships between human and more-than-human animals on individual, community, and systemic levels.

Conceived as an interdisciplinary field, critical animal studies is both influenced by and contributes to other liberation-focused disciplines such as gender studies, critical race studies, (post)colonial studies, Indigenous studies, disability studies, critical posthumanism, ecofeminism and more. Intersections between these fields provide crucial analyses as to how species distinctions and conceptions of animality/humanity inform and (re)produce systems of power and privilege. Texts considered germinal within the field, such as Adam’s (1990) *The Sexual Politics of Meat: A Feminist-Vegetarian Critical Theory* as well as newer, immensely popular

¹ Refer to Appendix A: Glossary.

² Refer to Appendix A: Glossary.

publications such as Ko and Ko's (2017) *Aphro-ism: Essays on Pop Culture, Feminism, and Black Veganism by Two Sisters*, showcase not only the demand for works that fall under the critical animal studies umbrella but also the important connections being made between animal liberation and other social justice commitments.

My own undergraduate work in critical animal studies was largely informed by humanities and social science traditions; influenced by multispecies literary analysis, feminist geography methodologies, and critical theory. I chose to embark on a Masters program through Western Washington University's (WWU) Huxley College of the Environment (Huxley) because of the college's mission to address "today's environmental issues and prepare tomorrow's interdisciplinary problem solvers" (Western Washington University, n.d., para 1). Huxley's openness to interdisciplinary learning and problem solving has allowed this field project to take shape as it has.

Embracing Huxley's mission, I designed and implemented the college's first critical animal studies course offering as my Masters field project. While wildlife and conservation courses are offered through Huxley, the college lacked a designated space to teach on and learn about more-than-human ethical issues. Most courses within Huxley study more-than-human animals in regards to species-wide traits rather than as agential individuals. While ecosystem-wide environmental education is important, I wanted to bring a critical animal studies course to Huxley to provide a study of more-than-human animals through different contexts and frameworks of understanding. Therefore, over fall quarter 2019 I taught ENV5 499T Introduction to Critical Animal Studies: Agency, Theory and Action. I designed the course as a two-credit environmental humanities seminar pedagogically and topically focused in critical

animal studies. I aimed to provide undergraduates with an opportunity to engage with interspecies ethical issues through an interdisciplinary lens.

As differing, yet overlapping fields, humanities, environmental education (including environmental studies and science), and critical animal studies each offer ways of coming to know other species, the environment, conceptions of humanity/animality, and global social structures. In ENVS 499T, I encouraged students to consider the ways in which such understandings are often shaped by disciplinary boundaries and anthropocentric thinking. I aimed to provide students with an opportunity to collectively imagine interdisciplinary strategies for critical, holistic socio-ecological thinking and problem solving. I provided tools to do so, tools that felt relevant to students as community members and individuals of different identities and backgrounds.

My own positionality and identity informed the creation of ENVS 499T, my role as a critical animal scholar, and this field project as a whole. My research is influenced by my whiteness, settler-coloniality, university education, economic security, citizenship status, able-bodied-ness, mental illness, queerness, and many other powers and identities I hold. This transparency was something that was important for me to communicate to ENVS 499T students and is important to communicate within the context of this field project report.

The animal liberation movement(s), both in the mainstream and in more underground circles, has a tired and long-standing history of centering white settler-colonial narratives, figures, and outreach agendas (Harper, 2010). In producing this field project, I have continually thought about how my work is influenced by my own white womxnhood³ and settler-colonial identity. Conducting this research has been an exercise in: confronting my own ingrained Eurocentric ideologies; critically assessing the scholars and activists I cite as important

³ Refer to Appendix A: Glossary.

contributors to critical animal studies; and looking for ways to both decenter and critically assess whiteness within a predominantly white classroom. I continue to be influenced by the theoretical frameworks and conceptualizations of racialized and gendered conceptions of humanity and animality put forth by Aph and Syl Ko (2017) and Maneesha Deckha (2010). These frameworks argue that animal liberation efforts without explicit anti-racist, anti-colonial commitments are nothing more than green-washed neo-imperialism. Uncritical efforts cannot offer long-standing liberation to any species.

Likewise, this research has encouraged me to grapple with my species identity and power. Many narratives that emerge from animal liberation movements hinge upon humans acting as *voices for the voiceless*. Following in the footsteps of other critical animal studies scholars and activists, such as Corman (2017), I rejected such a ventriloquist approach. I acknowledged the vast and complex languages and communication systems employed by other species. However, teaching human students in a Eurocentric, anthropocentrically designed and structured educational system required continual pedagogical assessment. It was important to openly note when instances of ventriloquism/speaking-for did happen and to investigate these moments of tension.

I continue to grapple with how I can teach *in solidarity with* rather than *as a savior of* more-than-human individuals, communities, and species with respect to ongoing histories of more-than-human resistance to human oppression (Corman 2017; Hribal, 2010).

This field project allowed me to develop and interrogate my own interdisciplinary interspecies pedagogical praxis and it is my hope that it encourages other educators to do the same. Interdisciplinary interspecies pedagogies are necessary for educating in the Anthropocene⁴ in order to truly capture the complexity of the eco-socio-political realities of the 21st Century

⁴ Refer to Appendix A: Glossary.

and beyond. Critical animal studies can offer such frameworks and praxes, not only to Huxley's environmental education program, but also to other disciplines at WWU and beyond.

2.0 A Review of Literature Examining the Implementation of Critical Animal Studies into Western Educational Settings

2.1 Introduction

Educational experiences provide frameworks through which students come to know the world, themselves, and the societies they exist within. What and how students are taught informs perceptions of norms, values, and power. As such, there is a need to interrogate the ways in which education operates and the socio-political outcomes it produces amongst students.

Pelissier (1991) argues,

Learning and teaching are fundamental, implicitly or explicitly, to human adaptation, socialization, culture change, and, at the broadest level, the production and reproduction of culture and society. (p. 75)

As Pelissier notes, who and what are central to education teaches students who/what is considered to be of central importance in a much broader socio-cultural sense. Likewise, those pushed to the margins of education are often (re)marginalized within society outside the classroom. While important research has been done concerning marginalization of human subjects in education, this literature review seeks to explore this topic across species boundaries, expanding consideration to more-than-human subjects.

Critical animal studies (CAS) scholars theorize Western education as a guiding force of social conditioning, specifically in relation to Western education's longstanding reliance on anthropocentric and humanist narratives. This literature review examines arguments by scholars who claim integrating a critical animal studies lens into education is not only important, but also necessary. It then explores what critical animal studies scholars identify as meaningful modes of integrating a non-anthropocentric, CAS-oriented worldview into Western education systems. Specific attention is given to this application within the humanities, as ENVS 499T was designed

as an environmental humanities course, drawing upon critical theory, literary analysis, and eco-linguistics.

Particular focus is given to three major discourses occurring amongst critical animal studies scholars in regards to re-envisioning education and the humanities: 1) troubling the human/animal or human/nature divide; 2) allowing for the emergence of more-than-human subjectivities and agencies to appear within education; and 3) using a CAS-based education as an active/ist problem-solving tool outside the classroom.

Further, I explore the importance of a critical (re)assessment and expansion of the field of critical animal studies itself. Specific attention is given to the need for critical animal studies scholars to engage with “(k)new” (Aluli Meyer, 2013, p. 94; Edwards, 2009, p. 43) knowledge⁵ frameworks. A (k)new knowledge framework addresses the fact that what might appear to be new knowledge within Western academia has likely been known to Indigenous communities (Aluli Meyer, 2013; Edwards, 2009; TallBear, 2011; Todd, 2016). Such frameworks allow pertinent ideas within the field, especially around animal subjectivities and relational epistemologies, to be situated within hxstorical contexts of knowledge production (Aluli Meyer, 2013; Edwards, 2009). I address the need for a “citational rebellion” (Todd, 2016, p. 19) within critical animal studies, specifically with the goal of actively citing and engaging with a plethora of Indigenous knowledge around human-animal relationships (Ahmed, 2014).

2.2 Stakes: Why is Integrating CAS into Educational Spaces Important and Necessary?

2.2A *More-Than-Human Representation in Western Education*

⁵ Refer to Appendix A: Glossary.

Critical animal studies scholars have noted a multitude of deeply rooted problems within Western education when it comes to the recognition and treatment of more-than-humans (Braidotti, 2012; Bell, 1999; Domanska, 2010; Kahn, 2008; Pedersen, 2004). Amongst scholars, much attention has been paid to the ways in which Western educational systems reinforce the ontological and epistemological human/more-than-human hierarchies.

Pedersen (2010b) and Bell (1999) argue that Western education teaches students what it means to be “human”⁶ and what it means to be “animal”. Braidotti (2012) agrees that the concept of “the Human” is formed through education, often within the humanities (p. 1). Within the humanities, “the Human” has arisen within the anthropocentric, patriarchal-colonial notion of man being a “rational animal endowed with language” (Braidotti, 2012, p. 1). This is a way of knowing what it means to be human that is deeply entrenched within humanist theory.

The ways in which students are taught to conceptualize humanity versus animality within the humanities does not exist in isolation; it influences students’ learning in other disciplines as well. Russell and Spannring (2019) speak to the “mechanistic and behaviorist approaches” to understanding other species “common in biology and psychology” (p. 1138). They argue that such approaches to learning about other species actively erase “animals’ experiences, understandings, and cultures” (Russell & Spannring, 2019, p. 1138).

Such trends in fields of science are tied to humanist discourses within the humanities. Oakley (2019) argues, “historically, conceptualizations of other species relied on assumptions of animals as lacking something the human community possesses” (p. 3). Such assumptions position more-than-human animals as lacking “emotions, self-awareness, rational thought, tool usage, or culture” (Oakley, 2010, p. 3). “Man” as the only “rational animal endowed with

⁶ Refer to Appendix A: Glossary.

language” (Braidotti, 2012, p. 1) exists as a conceptualization produced in the humanities and replicated within Western science education (Medin & Bang, 2014).

Oakley (2019) warns humanism, when unacknowledged, creates an “underlying framework of perceived human superiority” (p. 5). Such a framework upholds “resourcist attitude[s]” toward the natural world and allows “distancing”, “devaluing”, and “degradation” (Oakley, 2010, p. 5). Thus, it is crucial for fields such as environmental education to critically assess where humanist frameworks appear within pedagogy and curriculum. Increasingly, environmental educators concerned with interspecies issues encourage reflection upon anthropocentrism in the field, even in its efforts to educate on the more-than-human (Fawcett, 2012). Taylor and Pacini-Ketchabaw (2015), for instance, call for “common world pedagogies of multispecies vulnerability” in environmental education, in which assumptions of human exceptionalism are challenged, especially around issues of relationships and agency (p. 20).

2.2B Humanist Discourse and Human Oppression

Just as the reach of humanist discourse expands beyond the field of the humanities, its consequences reach beyond more-than-humans themselves. Traditional humanist discourse aids in the marginalization of certain human groups as well.

Within such discourse, “the Human” comes to be defined as much by what he is as by what he is not – namely, “the Animal” (Braidotti, 2012, p. 1). Ko and Ko (2017) argue that within Western thought, there exists a sliding scale upon which the category of “the Animal” rests at one end and the category of “the Human” rests at the other. It is a very specific kind *Homo Sapiens* who has come to define what it means to be human: the white, cis-gender, straight, Christian male (Ko & Ko, 2017).

Thus, “on this scale of humanity, opposite the human and opposite whiteness sits ‘the (necessarily) nebulous notion of ‘the animal’” (Ko & Ko, 2017, as cited in Olson, 2019, p. 7). The malleability of the notion of “the Animal” allows it to apply across species boundaries. Animality, therefore, “serves as a violent label that Western thought can place upon anyone who the white male benefits from oppressing/conquering” (Olson, 2019, p. 7). As “the Human” is posited as the central figure within Western educational systems, it serves as a justification for ongoing violence toward more-than-human species. Further, it allows the systemic animalization and dehumanization of, and subsequent violence towards, marginalized humans (Braidotti, 2012; Deckha, 2010).

2.2C Situated in Ecological Crises

Many critical animal studies scholars situate the systemic inequities threatening all species within the context of the current ecological crises planet Earth faces. Kahn (2008) argues traditional Western education systems lack values of “mutuality and compassion” necessary in giving students the tools to deal with the ecological state of the world (p. 1). As such, these educational practices are simply not equipped to deal with the reality of the ecological situations they exist within (Domanska, 2010; Kahn 2008).

Kahn (2008) claims if a sustainable society is reliant on education, then a pedagogical revolution is necessary. Bell (1999) explains there is a link between environmental degradation and the “unravelling” of human communities and cultures, and that “the global ecological crisis is a social and political crisis” that must be dealt with through mutual awareness and support (p. 69). They argue this can only be done when education gives ardent attention to both human and more-than-human needs, and the ways in which “one’s social change agenda might help or hinder those of another” (Bell, 1999, p. 69).

It is imperative, now more than ever, that education and schooling shift towards an ecologically aware framework with an interspecies focus. Kirksey and Helmreich (2010) question what must be considered when writing during the Anthropocene. They argue for the development of new writing strategies that are able to capture the ecological and socio-political realities of this era, offering multispecies ethnographies as an example (Kirksey, & Helmreich, 2010). Gillespie (2019) expands upon Kirksey and Helmreich's work, calling for *politicized* multispecies ethnographies dedicated to not only capturing these realities, but explicitly "*responding to and changing uneven power relations*" (p. 18).

Western education systems must engage in a pedagogical revolution that prioritizes new mode of creative expression and analysis, such as politicized multispecies ethnographies, as the failure to bear witness to ecological diversity ultimately leads to its destruction (Bell, 1999).

2.2D *Critical Animal Studies as Part of the Solution*

Plagued by the structural anthropocentrism that is at the core of the discipline, Braidotti (2014) argues the humanities' traditional humanistic lens renders the field ill-equipped to deal with the complex realities of the current world. The humanities will only survive as a relevant discipline if it opens itself to dramatic transformation (Braidotti, 2014). An embrace of critical animal studies is vital to this necessary revolution within the field.

This embrace of critical animal studies is crucial not only to this necessary transformation within the humanities, but within Western education at large. Pedersen (2010a) argues that the goal of Western education is to shape a "desired" future society and that the discourses students are exposed to during their education provide them with specific "ethical references" for interacting in the larger world (p. 683). It must be of paramount concern amongst progressive

educators to examine ways in which education can be used to produce future societies and ethical references based in holistic justice and opportunity for all species.

Domanska (2010) argues that shifting education towards a post-humanist or post-anthropocentric paradigm is in fact a “future-oriented choice” (p. 118). Many scholars argue that such a paradigm shift represents a more true or comprehensive educational model (Domanska, 2010; Pedersen, 2010a; Rauito et al., 2017). These scholars argue that in reality humans and more-than-humans have never existed within the ontological and epistemological divide Western education has placed them within (Domanska, 2010; Pedersen, 2010a; TallBear, 2011; Todd, 2016; Watts, 2013). Selby (1995) notes that such a paradigm shift is “not a question of focusing animals over humans, but of recognizing the systemic inequities that threaten humans and other animals alike” (Selby 1995, as cited in Bell, 1999, p. 70).

Rauito et al. (2017) argues, “the next step after acknowledging anthropocentrism” is “the active unlearning of it” (p. 1381). Pedersen (2010a) calls for pedagogies based in systems theory in which humans and more-than-humans establish one another through continual interaction. Such pedagogies acknowledge the intersection and overlapping nature of oppressions and consider it a mistake to engage with issues of human welfare and justice in “isolation from broader life context ... without regard for nonhuman beings” (Bell, 1999, p. 68).

Bell (1999) explains living the Anthropocene requires a “counter-discursive” education equipped to unsettle assumptions of what it means to be “natural”, “human”, or “animal” (p. 71). Such an education creates space to “attend to the quality and moral dimensions of our relationships with nonhuman beings to voice and explore alternative understandings of those relationships” (Bell, 1999, p. 71).

Critical animal studies provides the lens through which this can be done by giving attention to more-than-human subjectivities and allowing for systemic analyses of worldly interactions. Influenced by theories such as post-humanism and post-anthropocentrism, as an interdisciplinary field, critical animal studies offers “an orientation for thinking about education beyond anthropocentrism” (Rauito et al., 2017, p. 1381). As an inherently politicized field, critical animal studies is equipped to go even further: using such orientations to guide actions dedicated to “*responding to* and *changing* uneven power relations” in and out of the classroom (Gillespie, 2019, p. 18).

The following sections highlight some of the conceptual recommendations given by critical animal studies scholars for using CAS-based pedagogies into re-envision educational systems and the humanities in particular. This is important work that must be done, as Bell (1999) explains, “contending with the systemic erasure of nonhuman beings from formal learning experiences is crucial to educate for tolerance” (p. 74).

2.3 Conceptual Recommendations: Goals for Integrating Critical Animal Studies into Educational Spaces

2.3A *Troubling the Human/More-Than-Human Divide*

Critical animal studies scholars assert that a pedagogical revolution must address the human/animal and human/nature divides in which Western education is entrenched. These arguments by critical animal studies scholars follow (and should be in conversation with) long-standing and continually evolving understandings of relationality amongst different Indigenous scholars and communities. Ashinaabe and Haudenosaunee scholar Vanessa Watts (2013) speaks to Indigenous *Place-Thought* in which “place and thought were never separated because they never could be separated” (p. 21). Place-Thought differs from epistemological-ontological

Western frameworks around the agency of different beings and entities (Watts, 2012, p. 21). A Place-Thought framework, explains Watts (2012), “is based upon the premise that land is alive and thinking, and that humans and non-humans derive agency through the extensions of these thoughts” (p. 21).

European-American scholar Douglas Medin and Ojibwe scholar Megan Bang (2014) similarly argue, “European Americans and Native Americans manifest distinct ways of situating themselves with respect to nature”, and that these differing frameworks appear both implicitly and explicitly within educational systems (p. 12). Within Western educational systems then, they argue, “we need to be able to ask questions like why a beehive is part of nature but an apartment is not” (Medin & Bang, 2014, p. 62). Medin and Bang (2014) articulate the need for educational systems to trouble narratives in which humans exist outside of nature, noting that such an epistemological stance is not universal, but is rather steeped in Westernized thought traditions. They claim, “these assumptions, while rarely stated explicitly, matter” (Medin & Bang, 2014, p. 62). Examining the cultural and socio-political origins of such assumptions is just as important as troubling the narratives themselves.

Critical animal studies scholars are catching onto Indigenous relational cosmologies in arguing human and more-than-human cultures are not divided to begin with (Oakley, 2010). Pedersen and Pini’s (2017) claim, “‘we’ are intimately entangled with ‘them’”, in which “we” refers to humans and “them” refers to those who are more-than-human (p. 1052). Rauito et al. (2017) note the harm in such epistemological and ontological divisions, claiming assumptions that humans can be “detached from nature in the first place” lead to the “anthropocentric predicament” in which humans are not considered part of nature (p. 1379). Bell (1999) argues it

is this anthropocentric predicament that explains and justifies violence and hatred towards more-than-human species.

Scholars claim the human/animal divide manifests within the division of disciplines through which students learn about humans and more-than-humans. As examined earlier (refer to section 2.2A: More-Than-Human Representation in Western Education), theoretical and epistemological frameworks learned within one discipline affect others. However, within modern Western education systems, individual disciplines are often taught as being separate from one another. For instance, Bell (1999) notes the troubling educational trend in which students generally study more-than-humans in science classes while learning about what constitutes humankind in the humanities. In science classes, more-than-human subjects are often described “objectively” in terms of physical attributes, functions, and statistical measurements with little opportunity to explore other ways of knowing more-than-human life experiences outside the lens of anthropocentrism (Bell, 1999, p. 70). Medin and Bang (2014) challenge “the idea that science is based on an objective ‘scientific method’ that is value-free and acultural” (p. 162). Value laden culturally shaped discourses, such as humanism, play a role in scientific study and education.

Further, Western science classes often treat ethical concerns of more-than-human life as “lying beyond the legitimate domain of inquiry” (Bell, 1999, p. 70). Yet, living in a world in which “we are intimately entangled with ‘them’” (Pedersen, & Pini, 2017, p. 1052) requires these concerns to be addressed. Medin and Bang (2014) make the “point that the kind of methods employed in research reflect and are constrained by both individual values”, noting the “thousands of rabbits [which] have undergone pain and discomfort” as animal research subjects (p. 63). Pedersen (2004) argues that the continual study of more-than-human worlds in this way

creates a “subject-object relationship” and a “reductionist” and “commodifying world view” (Pedersen, 2004, p. 2).

On the other hand, as students come to understand “the Human” through the humanities, they often gain this understanding without attention to the ways in which more-than-humans are “partners in our ‘identity-forming relationships’, participants in our ‘network of learners’, and thus at the core of being human” (Rauito et al., 2017, p. 1381). In other words, students come to understand what it means to be human in a vacuum, without consideration for how other species inform conceptions of humanity or how students’ everyday lives are informed by interactions with other species (Braidotti, 2012).

Coming to learn about humans and more-than-humans through these rigid epistemological, ontological, and disciplinary boundaries produce mental strategies that maintain the human/more-than-human divide (Pedersen, 2004). Commodity violence towards more-than-humans is legitimized when instrumental value is assigned to more-than-humans through the sciences, while intrinsic value is given to humans through the humanities (Pedersen, 2004). In order to create a transformative education that directly tackles the violence this divide produces, Pedersen (2004) argues students and educators must be pushed outside their anthropocentric comfort zones.

One way to make this push is through a (re)turn to relational epistemologies. Relational epistemologies are (k)new knowledge that seek to do that which a divisional epistemology cannot: to explicitly reject the ontological dualism of the self as being separate from the rest of the world (Domanska, 2010). It is through relational epistemologies that Domanska (2010) argues anthropocentric education and humanities can be transcended, as it allows for the

evolution of human-animal relations within education and the “emergence of new associations” in regards to what it means to human or animal (p. 123).

2.3B Complex Subjectivities

To engage in the task of dismantling the human/more-than-human divide, many scholars call for an explicit attention to more-than-human agency and subjectivity in education (Corman, & Vandrovcová, 2014; Lloro-Bidart, 2017). The aim is to transform who is allowed agency, subjectivity, and open-minded, contextual attention to within Western education. Pedersen (2010a) asks: “who is invited to participate in world-forming processes” in educational spaces? (p. 692).

Domanska (2010) argues hxstory must be taught as a series of constant “interactions and interconnections” not limited only to those experienced amongst humans (p. 123). Such hxstory lessons would illuminate the “emotions and ethical dimensions of our relationships with other life” (Bell, 1999, p. 74). This allows the study of animals in ways other than simply as “passive recipients of human actions” (Domanska, 2010, p. 122). It embraces (k)new relationships between scholars and their subjects that are inclusive of all species (Pedersen, 2014).

Watts (2012) argues that while “the ‘idea’ of society has revolved around human beings and their special place in the world, given their capacity for reason and language”, there is a current shift in which more-than-humans are “evaluated in terms of their contributions to the development and maintenance of society” (p. 21). Again, Watts (2012) notes that, “Indigenous perceptions of whom and what contributes to a societal structure are quite different from traditional Euro-Western thought” (p. 21). This is important to remember in implementing methodologies such politicized multispecies ethnographies. Such methodologies offer ways to acknowledge the agency and subjectivity more-than-humans both in the study of those “whose

lives and deaths are linked to human social worlds” and the social worlds more-than-humans have a role in creating themselves (Kirksey, & Helmreich, 2010, p. 545). While incredibly useful as a means of doing interspecies research and writing, it is important to recognize the acknowledgement of more-than-human agency within multispecies ethnographies is not new knowledge and can be all the more fruitful when it engages with Indigenous knowledge systems.

Through such methodologies and (re)envisioning of education, a different approach to the humanities can emerge in which the basic notion of what constitutes the “knowing subject” (Braidotti, 2014, p. 164) is rethought. Here the posthuman subject itself becomes situated within education through more holistic, equitable attention to the more-than-human experience (Braidottia, 2014). This re-situating of more-than-humans allows for “major readjustments to [Western] ways of thinking” (Braidotti, 2014, p. 165) that better aid in the task of producing an ecologically compassionate worldview through education. Such an ecologically compassionate worldview can only be created through acknowledgement of the complexities of the “mutual emergence” (Rauito et al., 2017, p. 1380) of humans and more-than-humans in relation to each other. Not acknowledging these complexities makes more-than-humans invisible within education, which has tangible consequences as forced invisibility can act as a form of violence itself (Bell, 1999).

2.3C Critical Animal Studies as Active/ist Problem Solving

Many critical scholars argue that pulling more-than-humans from the margins of formal Western education and making their experiences, histories, and value visible is only one part of the larger goal of critical animal studies (Best, 2009; Corman, & Vandrovcová, 2014; Pedersen 2014). (Re)envisioning education towards an “ecology of mutuality and compassion” (Kahn, 2008) is one step. Educators must also actively work toward creating a world outside the

classroom that is radically compassionate toward more-than-humans. Critical animal studies should make active problem-solving tools available to students, community members, and activists alike.

Best (2009) argues “critical animal studies seeks to break down and mediate oppositions between theory and practice... in order to make philosophy (in a broad sense) again a force of change and to repatriate intellectuals to the public realm” (p. 12). Best (2009) explains critical animal studies is rooted in “its explicit ethical and practical commitment to the freedom and well-being of all animals and a flourishing planet” (p. 12). Likewise, Pedersen (2014) argues it is not enough to change only thoughts about animals, but that work must be done to change their “actual life situations” as well (p. 17). A CAS-based education must then commit itself both to the study of “animality” as well as the “animal condition” with the explicit goal of “changing oppressive conditions” (Pedersen, 2014, p. 17).

Pedersen (2014) encourages embracing the “animal turn” in which theory is “not isolated from the actual life situation of animals” but rather “intervenes in ongoing oppression” (p. 17). Best (2009) calls for support of “civil disobedience, direct action, and economic sabotage” (p. 12). Corman and Vandrovcová (2014) echo these arguments, claiming that critical animal studies must be based in “solidarity-based alliance politics and pedagogy” (p. 136). Corman and Vandrovcová (2014) further argue critical animal studies must engage in conversations with other social justice movements and ideas.

Both Pedersen (2014) and Best (2009) identify the language used in academia to describe more-than-humans as a barrier to the goal of changing the “actual life situations” of oppressed more-than-humans (Pedersen, 2014, p. 17). More-than-humans are often overloaded in discourse and jargon, making critical animal studies inaccessible to those outside the ivory towers of

academia (Best, 2009; Pedersen, 2014). Best (2009) is adamant that critical animal studies must remain accessible in order to achieve its goals of total liberation, a political praxis that “grasps the need for, and the inseparability of, human, nonhuman animal, and Earth liberation and freedom for all in one comprehensive, though diverse, struggle” (p. 2).

Pedersen (2014) warns against studying more-than-animals without the goal of their liberation and freedom from anthropocentric oppression. Such a study allows more-than-humans to be reduced to research objects or to simply exist as tropes or metaphors within education (Pedersen, 2014). It is along these lines that Gillespie (2019) calls for the politicizing of critical animal studies methodologies in an effort to recognize “the webs of power that shape, and are shaped by, the research” (p. 18). Gillespie (2019) argues that politicized methodological and pedagogical praxes resonate with critical animal studies’ “aim to transform conditions of inequality, violence, and value hierarchies in human-animal relations” (p. 18). Gillespie (2019) speaks to the methodological implications of a commitment to changing oppressive systems and situations when studying other species. In making such a commitment, Pedersen (2014) poses a question for all those studying more-than-human lives: “in whose interest are we doing research?” (p. 16).

2.4 (Re)Situating CAS: A (K)new Knowledge Framework Recommendation

2.4A *A Call to Adaptation for Critical Animal Studies Scholars*

The origins and timeline of critical animal studies are often attributed to the founding of the Institute for Critical Animal Studies in 2001, as well as the 2009 paper “Introducing Critical Animal Studies” (Best et al., 2009). Thus, critical animal studies is often advertised as a new and emerging field of study. While its existence as an established academic discipline is indeed new, it is vitally important to historically and contextually situate the knowledge around human-

animal relationships critical animal studies scholars engage with and produce. Many of the ideas produced by scholars in the field, and cited within this literature review, are posited as “new” ways of thinking about human-animal relationships.

These ways of thinking push back against dominant Western narratives about human-animal relationships. Yet, are these “re-imaginings” truly new knowledge? Métis/otipemisiw scholar Zoe Todd (2016) argues the “Ontological Turn” within academia to shift the study of being and existence from a human-centric lens towards a more-than-human approach is not new knowledge (p. 7). Todd (2016) argues in actuality, this “Ontological Turn” “[spins] itself on the backs of non-European thinkers”, not giving credit to the “people who built and maintain the knowledge systems” in question (p. 7).

The “Ontological Turn” Todd (2016) speaks to is one which critical animal studies scholars regularly reference, sometimes as the “Animal Turn” or the “Animal Question”. Sisseton-Wahponton Oyate (descended from the Cheyenne and Arapaho Tribes of Oklahoma) scholar Kim TallBear (2011) similarly draws attention to the need for Indigenous standpoints in interspecies thinking. Todd (2016) and TallBear (2011) speak to a shift that needs to occur within critical animal studies in at least two parts: situating critical animal studies within a (k)new knowledge framework (Aluli Meyer, 2013; Edwards, 2009), and committing to a “citational rebellion” within critical animal studies (Ahmed, 2014; Ahmed, 2017; Todd, 2016, p. 19; Tuck et al., 2015).

This is a call to action for all critical animal studies scholars, myself included. In my own work I consider Todd (2016) and TallBear (2011) to be “companion texts” (Ahmed, 2017, p. 16). Ahmed (2017) defines companion texts as “a text whose company enabled you to proceed on a path less trodden” (p. 16). Such a text “gives you the resources to make sense of something that

had been beyond your grasp” and prompts you “to hesitate or to question the direction in which you are going” (p. 16). I likewise consider Aluli Meyer (2013) and Edwards (2009) companion texts on my own path towards a (k)new knowledge framework within critical animal studies.

2.4B *(K)new Knowledge Framework*

Drawing from the work of Edwards (2009) and Aluli Meyer (2013), I propose critical animal studies scholars critically situate ourselves and our knowledge production, as well as the field of critical animal studies itself, within a (k)new knowledge framework. Māori scholar Shane Edwards (2009) explains that the concept of (k)new knowledge acknowledges:

That the degree of our colonial inflections, the subjugation of our ways of knowing and being have had the effect that things we may be constructing as ‘new’ may actually have already been known by our ancestors and we are simply engaging in the powerful project of re-membering. (p. 43)

Edwards (2009) cites Ngāti Awa and Ngāti Porou, Māori scholar Linda Tuhiwai Smith (1999) when using the term “re-membering” (Smith, 1999 cited in Edwards, 2009, p. 366), acknowledging Smith’s call to include the remembrance of Indigenous hystories and responses in research methodologies. Critical animal studies as a field and the scholars within it must commit to critically examining what we are “constructing as ‘new’” which may in fact “have already been known” (Edwards, 2009, p. 43). There is a liberating humility in the process of re-membering within research (Smith, 1999). Undoubtedly there are critical animal studies scholars who are already committed to situating their knowledge in this way, yet overwhelmingly those who are repeatedly cited within the field fail to do so.

Native Hawaiian scholar Manulani Aluli Meyer (hailing from Mokapu, Kailua, Kamamalu, Wailuku, Hilo and Kohala on the islands of Oahu, Maui, and Moku o Keawe) warns of what happens to disciplines when they do not situate themselves within (k)new knowledge frameworks, noting:

We begin to name events in isolation from others, defying contextual comprehension born through the ages and understood by those who have witnessed them, remembered them, and sung their lessons in the life exchanged. (p. 98)

I fear critical animal studies, even with its roots in total liberation theory and praxis, often isolates itself in this way. Books are written, papers published, and courses are taught centered around relational epistemologies, “new” and “emergent” ways of knowing more-than-human animal subjectivities and disrupting Western colonial binaries. Yet, there often lacks an acknowledgement of knowledge systems produced and maintained long before such binaries were colonially imposed (Todd, 2016).

Failing to widely cite contributions made by Indigenous scholars and communities fails to embrace the fact that a “contribution to this growing subfield that Aboriginal thinkers can make is to extend the range of nonbeings with which we can be in relation” (TallBear, 2011, para. 17). TallBear (2011) notes that in conversations around multispecies epistemologies within the Western academy there is a tendency to “restrict our attention to beings that ‘live’, e.g. dogs, bears, mushrooms, microorganisms” (para. 17). TallBear (2011) calls for a turn within [critical] animal studies towards citing and engaging with Indigenous thinkers to expand ideas of who or what is afforded definitions sentience in academic conversations (TallBear, 2011).

Aluli Meyer (2013) argues that acknowledging a (k)new knowledge framework “summarizes the feeling/fact of the idea of ancient/new” (p. 98). Similarly, Edwards (2009) claims:

We must re-member, we must re-visit (k)new knowledge and sew together the component parts of our truths, our knowing, and our being to navigate us into the future in order to walk forward by facing backward. (p. 366)

In my own work within ENVS 499T and critical animal studies more broadly, I aim to take on the task of walking “forward by facing backwards” (Edwards, 2009, p. 366) and to explicitly embrace and acknowledge the “the feeling/fact of the idea of ancient/new” (Aluli Meyer, 2013, p. 98). This task is one that must be done carefully. Todd (2016) expresses the need to:

Reference Indigenous thinkers in a direct, contemporary, meaningful way... as thinkers in their own right, not disembodied representatives of an amorphous Indigeneity ... as dynamic Philosophers and Intellectuals, full stop. (p. 7)

Doing this within a (k)new knowledge framework means not only acknowledging Indigenous past roots of certain knowledges and ideas. It also means acknowledging, citing, and respectfully engaging with *contemporary* Indigenous thinkers, scholars, and activists – the individuals and communities who “maintain the knowledge systems” (Todd, 2016, p. 7). A (k)new knowledge framework should not position Indigenous knowledge as something of the past, but rather recognize the ways in which “new” knowledge is produced in relation to (k)nown knowledge in its specific hxstorical, political, locational context (Medin & Bang, 2014; Todd, 2016). The question for critical animal studies scholars is then: what knowledge about human-animal relationships is being produced that has been (k)nown, and how should this (k)nowledge be explicitly engaged with?

2.4C *Citational Rebellion*

In response to such inquiries, Todd (2016) recommends engaging in a “citational rebellion” (p. 19). Todd (2016) draws on Ahmed (2014), calling for academics to “broaden the spectrum of who you cite and who you reaffirm as ‘knowledgeable’” (Todd, 2016, p. 19). Who is affirmed as ‘knowledgeable’ within a field arguably plays an important role in critical animal studies’ goal of total liberation and its feminist commitments. Ahmed (2017) situates citation as “a feminist memory” and argues it acts as a tool to acknowledge “our debt to those who came

before; those who helped us find our way when the way was obscured because we deviated from the paths we were told to follow” (p. 15).

Critical animal scholars must make a commitment to such a rebellion and can use the “Citation Practices Challenge” created by Tuck, Yang and Gaztambide-Fernández (2015) as a guide. In creating the Citation Practices Challenge, Tuck, Yang and Gaztambide-Fernández (2015) ask scholars to consider what needs to be changed within citation practices. They ask the following guiding questions when making such a consideration: “Who do you choose to link and re-circulate in your work? Who gets erased? Who should you stop citing?” (Tuck, Yang & Gaztambide-Fernández, 2015, para. 1). The aim of the Citation Practices Challenge is to be more intentional in citation practices, “to more fully consider the politics of citation”, and to “stop erasing Indigenous, Black, brown, trans*, disabled, POC [People of Color], QT*POC [queer trans People of Color], feminist, activist, and disability/crip contributions from our intellectual genealogies” (Tuck, Yang & Gaztambide-Fernández, 2015, para. 7).

Morrison (1988) argues, “canon building is empire building” (p. 132). While critical animal studies aims to push against oppressive dominant narratives in a variety of arenas, the field must also be wary of unintentionally building a canon of predominantly Western thinkers through citation practices. Critical animal studies must ensure it is not (re)producing the empires it aims to dismantle.

Critical animal studies scholars have put forth many important ways of conceptualizing relational epistemologies. While scholars use different terminology to describe this process – “relational ways of knowing” (Lloro-Bidart, 2017, p. 112), “collective subjectivity” (Pedersen, & Pini, 2017, p. 1052), “emerging *with* our inquiry” (Pedersen, & Pini 2017, p. 1053), “intra-actions” (Rauito et al., 2017, p. 1382), “mutual emergence” (Rauito, et al., 2017, p. 1380), “multispecies

ethnographies” (Kirksey, & Helmreich, 2010, p. 549), “species thinking” (Braidotti, 2012, p. 13), “rethinking the knowing subject” (Braidotti, 2014, p. 164), and “the animal turn” (Pedersen, 2014, p. 13) – each of these terms describe processes of relationality and relational thinking.

“Within this field of inquiry,” notes TallBear (2011), thinkers aim to essentially dismantle hierarchies in the relationships of ‘westerners’ with their non-human others” (para. 2). TallBear (2011) poses the question: “is it too easy a comparison to say that Western thinkers are finally getting on board with something that is closer to an American Indian metaphysic?” (para. 7).

Standing Rock Sioux scholar Vine Deloria Jr. terms an American Indian metaphysic as:

The realization that the world, and all its possible experiences, constituted a social reality, a fabric of life in which everything had the possibility of intimate knowing relationships because, ultimately, everything was related. (Deloria, 2001 as cited in TallBear, 2011, para. 6)

TallBear (2011) argues, “the academy is now being infiltrated by *non-indigenous* voices articulating the idea that life/not life is too binary and restrictive” (para. 25). Similarly, Todd (2016) argues that those credited for “these incredible insights into the ‘more-than-human’, sentience, and agency” are not those whose knowledge systems “built and maintain” ideas “predicating many of [Western academia’s] current ‘aha’ ontological moments” and disciplinary re-imaginings (p. 8).

This moment of the “Ontological Turn” or the “Animal Turn” in Western academia, TallBear (2011) “indicates greater scope ... for bringing Indigenous voices to the conversational table” (para. 25). Critical animal studies must do so through a commitment to a (k)new knowledge framework and citational rebellion. Doing so is not a statement that the work of non-Indigenous critical animal studies scholars is unimportant or wrong. Rather, it draws critical attention to the citational “silences” within the field (Todd, 2016, p. 17). Todd (2016) explains:

What I am critiquing here then, really, are the silences. It is not that current trends in the discipline of anthropology or the Euro-academy more broadly are *wrong*. It is that they do not currently live up to the promises they make. (p. 17)

Failure by critical animal studies scholars to critically situate and review citation practices and knowledge production is a failure to live up to the goals of total liberation critical animal studies proclaims. Failure to do so risks creating a critical animal studies “canon” (Morrison, 1988, p. 132) in which certain voices are made marginal or ignored, and entire knowledge systems are left out of the conversation.

2.5 Concluding Thoughts

Critical animal studies scholars cited within this literature review ask similar questions regarding Western education and the humanities: *in whose interest is one teaching and why? How can the answer be re-envisioned with a commitment to the goals of the interspecies liberation that are of vital importance when learning within the Anthropocene?*

These scholars have called for new subjectivities and a “new humanities” within educational systems (Braidotti, 2014, p. 164). They have called for a commitment to end the human/more-than-human divide within education and to replace it with “relational epistemologies” (Domanska, 2010, p. 122). In addition, they further urge attention be given to the “actual life situations” (Pedersen, 2014, p. 17) of more-than-humans and a commitment to their liberation from humanist oppression and violence in and out of the classroom.

There is more work to be done in re-envisioning Western education through a critical animal studies lens. Likewise, there is more work to be done in re-envisioning and (re)situating critical animal studies itself within a (k)new knowledge framework (Aluli Meyer, 2013; Edwards, 2009). Ultimately, this literature review has only begun to engage in conversations central to this field project and the implementation of ENV5 499T itself: 1) the vitally important

conversations critical animal studies scholars are engaged in concerning education in the Anthropocene; and 2) the immense importance of a critical (re)assessment of the field of critical animal studies itself.

3.0 Purpose of Project

3.1 Overarching Questions

My overarching question throughout this project, and perhaps throughout my education more broadly, was: where in Western educational settings are more-than-human animals represented as more than resources, numbers, metaphors or research models?

Before I discovered critical animal studies, more-than-human animals were always seemingly *there but not there* in my own education. When I learned about more-than-human animals in elementary and middle school they were most often represented as either anthropomorphized characters in storybooks or described in terms of species-wide traits. Before college, I attended a humanities focused high school. My teachers were supportive of my interest in animal ethics and allowed me to integrate this passion into my work. The core curriculum however, while socially conscious in so many ways, remained quite human-centric.

At the University of Washington I left my undergraduate wildlife conservation track because I was constantly taught to think of more-than-human animals as resources and populations to be managed. Sometimes this included “necessary” culling or other methods of management I found ethically disturbing. Professors did not leave much room for students to delve into who decided such methods were necessary or why such practices should be accepted as the norm.

Rarely in my education were more-than-human animals represented as agential individuals with their own unique subjectivities, relationships, knowledge, and socio-ecological communities. Literature within critical animal studies and other fields finds that my educational experience is not unique in this regard. More-than-human animals are routinely pushed to the

margins of Western educational systems, and when brought to the foreground, often exist as resources or tools.

In creating this field project, I wondered what bringing a critical animal studies seminar to Huxley College of the Environment might do to disrupt this trend within my current university. I wanted to offer Western Washington University undergraduates a chance to not only consider critical animal studies as an important field, but also to consider the ways in which they had been taught to know other species in their own educational experiences. I wanted to create a space in which, together as a community of learners, my students and I could explore what learning and unlearning we all needed to engage in, specifically in regard to knowing and being in relation to other species.

3.2 Project Goals

Based on these overarching questions, I developed a number of goals in relation to this project.

The goals of this project spanned three categories: course design, course instruction, and course assessment.

3.2A *Course Design*

My design of the seminar aimed to provide WWU students with an accessible introduction to the field of critical animal studies, a discipline/subject not previously offered as stand-alone courses through Huxley or at Western. I designed the seminar:

- To be applicable and of interest to students of any major
- To provide students with a clear overview of the origins of, foundational and emerging scholarship within, and critiques of/suggestions for the field of critical animal studies

3.2B *Course Instruction*

My instruction of the seminar aimed to provide students with the means to:

Develop the following overarching course goals:

- Develop tools to critically assess dominant Western narratives [and how they inform actions] about animals.
- Illustrate the applicability of critical animal studies as a cross-disciplinary field.
- Make critical animal studies theory more accessible both within and outside of academia.
- To cultivate rhetorical strategies for writing and communicating with/for⁷ other species.

Achieve the following knowledge and understanding-based desired outcomes upon course completion:

⁷ Refer to Appendix A: Glossary.

- Articulate what constitutes critical animal studies as a field
- Articulate the nature of interlocking systems of oppression
- Articulate the scope at which critical animal studies can be applied

Achieve the following competence and skills-based desired outcomes upon course completion:

- Identify key points and connections within/between different critical theories
- Imagine/create/foster alternative [counter]narratives and actions surrounding Western human-animal relationships
- Apply critical animal studies concepts to their own lives both analytically and practically
- Give examples of cross-disciplinary applications of critical animal studies theory/ideas/themes
- Analyze and critique the field of critical animal studies itself

3.2C Course Assessment

My course assessment aimed to gain insight into students' reactions, knowledge development, and concerns regarding the design and implementation of the seminar. My assessment of the seminar aimed to compile such insights in such a manner that they could be used to make future improvements to similar courses and other projects within the field of critical animal studies and my own teaching.

4.0 Design, Implementation & Assessment

There were three components necessary to complete this project: course design, course implementation, and course assessment. The following tables detail the steps completed within each of these components between winter quarter 2019 – spring quarter 2020.

4.1 Course Design

Table 1.

Course Design.

Winter 2019	Spring 2019	Summer 2019	Fall 2019
(1) Reviewed existing critical animal studies syllabi from other universities	(6) Created a seminar description and advertising materials	(10) Finalized syllabus and lesson plans to extent that: syllabus could be posted on Canvas and distributed on the first day, and lesson plans were in place to begin teaching in September 2019	(13) Continued to mold and (re)design course content, assignments, and pedagogical praxis based on student needs and feedback throughout the quarter
(2) Compiled list of relevant materials for seminar readings	(7) Distributed seminar advertisements to relevant mailing lists within the university	(11) Created Canvas page, posted syllabus, assignments, and reading files	
(3) Re-read through chosen materials and sorted content thematically	(8) Scheduled and gave in-class presentations advertising the seminar to students in related WWU courses (critical theory, English literature, environmental education, etc.) to encourage registration	(12) Announced first weeks' readings prior to the beginning of class	
(4) Structured syllabus around course material themes, considering chronological implications of readings and themes within the syllabus	(9) Listed seminar as a fall 2019 course offering through WWU's online registration webpage		
(5) Drafted lesson plans based around the readings and themes			

4.2 Course Implementation

Table 2.

Course Implementation.

Fall 2019
(1) Facilitated seminar for two hours over ten week period (every Wednesday from 9/25/19 - 12/4/19)
(2) Tailored weekly lesson plans to fit students' needs, knowledge base, and inquiries
(3) Created writing and activity worksheets to supplement class discussions
(4) Established relationships and speaking invitations with seminar guests
(5) Collaborated with Dr. Nini Hayes (WWU Environmental Studies Department) to design in-class activity based on multispecies ethnographies. Implemented on 10/30/19
(6) Collaborated with Professor Carol Guess (English Department) to plan reading and Q&A session around her piece "With Me", as well as writing workshop around multispecies narratives. Implemented on 11/6/19
(7) Took students on optional field trip to Pigs Peace Sanctuary on 10/20/19. Secured student drivers and required student driver forms
(8) Graded student submissions and participation each week
(9) Aided students in final project development
(10) Submitted final grades

4.3 Course Assessment

Table 3.

Course Assessment.

Winter 2020	Spring 2020
(1) Typed and organized all student worksheet responses	(4) Used student work selected through purposive sampling to build reflection section of field report. Likewise included student sample work in selected appendix items
(2) Created coding system to ensure student anonymity where appropriate. Labeled student worksheet responses based on coding system	(5) Completed personal summative reflection on course
(3) Used Cohen and Manion's (1980) system of purposive sampling to "handpick cases to be included in the sample on the basis of judgment of typicality" (p. 89). Built sample student responses satisfactory to the needs of the project (Cohen & Manion, 1980).	(6) Completed suggestions for future study and improvement of course and/or those similar
(4) Edited worksheets and syllabus to be added to field project report as appendix items	

5.0 Project Reflections

5.1 Reflection Notes

Here I reflect upon my personal experience designing, teaching, and assessing ENVS 499T. While I do cite and interact with texts by other scholars that inform these reflections, much of what is written are my own opinions, thoughts, and queries. Using purposive sampling I handpicked student responses from discussions and coursework to be included in this reflection “the basis of judgment of typicality” (Cohen & Manion, 1980, p. 89). Through this process, I built sample student responses satisfactory to the needs of this reflection (Cohen & Manion, 1980). I use these responses to reflect upon the importance of such work not only within the scope of my own field project, but within the larger project of bringing critical animal studies to university spaces in which it has not previously been available.

I gave great thought to the process of selecting which details of the seminar and which student responses to include in this section. With a whole quarter’s worth of material and memories, as well as time spent designing the seminar, there is so much that I wish could be included that simply falls outside the scope of this report. Likewise, my own personal biases – both conscious and subconscious – inform my choices in what to include. I come from an animal liberation perspective that not all of my students shared. This perspective inevitably shapes what I choose to include here. Students from the seminar may give similar or vastly differing accounts of how the course panned out. Each of these experiences is important and I wish there were a way to include them all that did not feel endless. Due to the wide breadth of information and experiences I have collected over the course of this project, I have had difficulty deciding what to include and what not to include. My field project committee chair, Dr. Nick Stanger,

suggested I write about what most excites me within this work. Even this is hard to narrow down, but I have done my best.

All students whose responses are included in this reflection section, as well as elsewhere throughout this report, have signed consent forms allowing the use of their work. The WWU Institutional Review Board (IRB) committee approved the consent forms I distributed, and the use of work from consenting students within my research. Students who consented to the use of their work were able to choose to remain anonymous within my published research. Similarly, students who did not want to remain anonymous were able to choose how they wanted to be referred to.

Students whose work I include within this reflection who wish to remain anonymous will be referred to as Student A, Student B, and so on. There are also instances in which A) I am recalling conversations in class in which I did not make note of which student was speaking; or B) the responses are of a personal nature and I am therefore choosing to keep them anonymous. In these situations I will often use names such as Student A, Student B, and so on, as well.

I think incredibly highly of *all* the work students contributed to ENVS 499T. I want to thank my students for sharing so much of themselves with each other and me during this course. I have tried my best to do justice to all student contributions within this reflection section.

5.2 Classroom Demographics

Just as my own positionality influences my work as an educator and researcher, the research I present here is also influenced by the identities and positionalities of ENVS 499T students. Classroom demographics invariably affected students' reception of me as an educator, the work being presented, and their level of engagement with the content. This is not to say that similar results could not arise from a different classroom composition, it is more so to make

transparent aspects of the students' identities and to encourage consideration as to how this influenced my research.

The class was comprised of 23 students. An optional demographic survey was given to the class to which 16 students responded. Not all students responded to every question. This survey enquired about the students' academic standing, gender identities, academic majors, and racial identities. The questions were open ended, rather than offering answers to select from, and thus the information I share below is based off of students' written responses.

12 of 16 students in the seminar identified as having senior academic standing. Two of 16 students identified as having junior academic standing. Two of 16 students identified as having sophomore academic standing.

Eight of 15 students identified as being female. Two of 15 students identified as being cisgender female. Two of 15 students identified as questioning their gender. Two of 15 students identified as being male. One of 15 students identified as being cisgender.

Seven of 16 students identified as being environmental science majors, with one of these students double majoring in theater arts as well. Five of 16 students identified as being environmental studies majors. Two of 16 students identified as being environmental policy majors. One of 16 students identified as being a psychology major. One of 16 students identified as being a Fairhaven College interdisciplinary studies major.

14 of 16 students identified as being white. One of 16 students identified as being non-white passing mixed-race. One of 16 students identified as being Black and white mixed-race.

The majority of the students in my class came from environmental science or studies backgrounds as students of Huxley College of the Environment. Huxley itself has a predominantly white student body, faculty, and staff. The seminar was taught through this

college and therefore taught within a space largely centered around the needs of white environmentalists.

We were able to build a strong classroom community by putting a lot of intentional work into building said community. However, I suspect my racial identity as a white educator in a predominantly white classroom space also influenced the creation of the community space and the ways in which students received it. As an educator, I was met with an overall warm reception from my students. Student feedback from class discussions and temperature checks (worksheets used to gauge students interests, concerns, and questions about the course) often described the classroom space or my pedagogical praxis using words like empathetic, gentle, and aware. This feedback continued over the course of the quarter, through which I implemented readings, classroom activities, and instruction that addressed and challenged white supremacy. Many students expressed interest in doing such work, particularly in interrogating their own relationships to whiteness and the relationships between whiteness and animal liberation movements.

I am grateful to have had students willing to engage in these topics and I appreciate the support I received as an educator. I also know that if I were not a white educator teaching a predominantly white class in a predominantly white college, student perception of the course materials, the seminar, and me would likely have been different. My white womxnhood affords me a sense of innocence in teaching on issues of injustice that protects me from reactions that educators of other racial identities often receive: that they are too angry, too political, or too biased. I was not met with resistance or defensiveness when asking students to consider issues of whiteness. I was not tone-policed or labeled as overly intense or angry when I spoke about issues of injustice while teaching.

These are important facts for readers to consider when engaging with this report: the reflections I share below are specific to this racialized context. Below I outline work done in ENVS 499T by both students and myself that is meaningful and offers important insights to Huxley College. What will be most meaningful in moving forward however, is continued interrogation of how critical animal studies can be implemented within Huxley in ways that do not produce the whiteness historically and currently central within the college (see section 5.10: Concluding Reflections & Cross-Disciplinary CAS Application).

5.3 Learning to Transform

Gillespie (2019) conceptualizes “transformation as an endpoint (beginning?)” within the field of critical animal studies (Gillespie 2019, p. 29). Gillespie (2019) speaks specifically to this transformative process within the context of politicized multispecies ethnography, noting the potential of this work has to “instrumentalize connection and relationships” between students and more-than-human animals (p. 29). However, “transformation as an endpoint (beginning?)” (Gillespie 2019, p. 29), specifically in terms of building interspecies connection and relationships, can and should apply as a field-wide goal within critical animal studies pedagogy and praxis.

To me, “transformation as an endpoint (beginning?)” (Gillespie 2019, p. 29) encompasses the looping, non-linear nature of learning and unlearning within critical animal studies. Critical animal studies offers opportunities to learn about other species in ways not often taught in traditional Western education. This can often mean unlearning narratives previously taught through these educational systems; narratives that teach more-than-humans as resources, or lesser-than, or that simply work to make invisible their histories and stories all together.

Critical animal studies recognizes the agency and life experiences of other species as being worthy of respect, defense, and study. It likewise recognizes the systems put in place to routinely deny more-than-humans these things. Thus, engagement with this field asks students, scholars, and activists to commit to personal, interpersonal, and systemic processes of transformation around interspecies relationships. It is often a process of ending and beginning new relationships and ways of understanding over and over again.

In designing ENV5 499T, I hoped to encourage transformation around dominant narratives of what it means to be human, what it means to be animal, and the species hierarchies that inform such thought within Western education and society (Deckha, 2010; Ko & Ko, 2017). Teaching the seminar within an environmental college, with students primarily from environmental majors, I hoped that such conversations might allow for students to bring processes of transformation back with them into their environmental fields (Oakley, 2019).

I hoped such processes might aid in changing conversations around and interactions with more-than-humans in environmental education/science settings from dominant resource management models to relational models (Bhattacharyya & Slocombe, 2017). Or, help to continue trends in academia challenging who (both human and more-than-human) is included within environmental scholarship, research, policy decisions, and education (Fawcett, 2012; Gough et al., 2017; Haluza-DeLay, 2013; Shava, 2013).

I was lucky enough to work with a group of students who fully immersed themselves in the course material. At the start of the quarter, after having done activities to introduce students to the field (refer to Appendix F: Best (2009) Discussion Prompts), I asked students to give their own definitions of critical animal studies. Right away students articulated core themes within the field. Student A defined critical animal studies as “*re-defining human-animal relationships*

towards mutual benefit and respect” (personal communication, 2019). Student A spoke to critical animal studies’ allowance and space for relational ethical concerns. Student B noted critical animal studies’ concern with “*discontinuing systems of oppression*” (personal communication, 2019). Student B spoke to the systemic analysis that is central to critical animal studies and works in conjunction with relational analyses.

Students’ understandings of the field as a whole deepened and transformed over the course of the seminar, broadening in scope, understanding, and application (refer to Appendices N and O for examples of students’ final projects showcasing transformative learning). At the end of the quarter, students were once again asked to define critical animal studies. One student, A.E., expanded upon what re-defining human-animal relationships entailed, writing:

Critical animal studies is a study in which you think about animals, their emotions, their autonomy, and their rights without the heavy lens of human-first association.

A.E. spoke to the need to consider different aspects of other species’ embodied subjectivities, such as their emotions, autonomy, and rights, as well as the need to move away from an anthropocentric worldview.

Another student, Student C, wrote about the multiple ways through which more-than-human subjectivity can be explored within the field:

Critical animal studies is an interdisciplinary and radical academic focus that investigates human relationships to animal species as well as animals as they exist without humans.

Student C noted through such a study, one *really learns who animals are as individuals*. A third student, Nelson, expanded upon critical animal studies’ concern with discontinuing systems of oppression. Nelson wrote: *CAS is the “unveiling” of deep-rooted systems that treat animals as*

separate from humans. Nelson noted that critical animal studies puts *history/power dynamics in focus.*

Students also took more cross-disciplinary intellectual risks over the course of the quarter, exploring methodologies and exercises from disciplines outside their own. While many students came from environmental majors, many of whom were prone to scientific writing, the English-focused “Writing With/For Animals” unit of the seminar was one of the most popular amongst students. Students voted to extend the unit by a week such that they would have a chance to create their own creative writing pieces around writing with/for more-than-humans after having explored scholars in the field doing the same.

One exercise students particularly enjoyed was conducting a textual analysis of more-than-human animal representation in the *Harry Potter* series (refer to appendix J: *Harry Potter* Textual Analysis Worksheet). I created the exercise around research I was doing for a conference paper on a similar theme (refer to section 5.8: Satellite Projects). For many students it was an introduction to the process of textual analysis, but they rose to the challenge beautifully. Many students were impacted by our discussions about the ways in which more-than-humans are socially constructed through language. In one student, Kendall’s, final reflection on the seminar, they wrote:

My biggest take-away has been to be more careful with my word choices because I know that language is very powerful and influential, especially when talking about animals.

I saw many instances of transformation over the course of the quarter through class discussions, students’ interactions with one another, and in students’ writing. The temperature checks I distributed at the beginning, middle, and end points of the seminar have been useful in

understanding the ways in which students' thinking evolved over the course of the quarter (refer to appendices D, E, G, H, L & M).

For example, one student, Chandler began the quarter with a desire to question and consider their relationships with other species. At the beginning of the quarter, when asked what they were most excited about, Chandler wrote: *questioning my own worldview and considering how my actions and thoughts impact other species*. Over the course of the quarter Chandler engaged in processes of internal reflection, examining difficult moments with other species in their own life. In the fourth week of the quarter, when asked what aspects of the seminar they had enjoyed so far, Chandler wrote:

I've enjoyed the opportunity to explore ideas about the relationships between animals.

It's allowed me to unpack my own experiences and figure out some moral dilemmas I've faced in my own relationships with animals.

By the end of the quarter, Chandler noted changes in their thinking and the new analytical frameworks the course provided. In the final week of the seminar, Chandler reflected on their biggest take-away from the class and wrote:

This class changed the way I think about animal liberation and has led me to ask more questions about the role of domestication and coevolution. As I get deeper into the animal industry [working with horses] it gives me guidelines about how to consider animals as agents and individuals in their own right.

The evolution of Chandler's thought-process and ethical frameworks over the course of the seminar showcase an example of individual transformation within a classroom community setting. Chandler began the class hoping to challenge their own worldview around interspecies issues. Over the course of the seminar they opened themselves to processes of transformation

within their own thought patterns and ethical reference frameworks. Chandler found ways to “instrumentalize connection and relationships” between themselves and other species by recognizing other animals *as agents and individuals in their own right* (Gillepsie, 2019, p. 29). While this recognition illustrates a transformative endpoint within the timeline of the seminar, it also illustrates a transformative beginning within the timeline of Chandler’s life outside the seminar. The seminar created a change in Chandler’s understanding of other species, which then sparked further questions about specific interspecies issues.

At the end of the quarter, students reflected upon how critical animal studies might continue to impact their lives outside the seminar, particularly through the application of critical animal studies to their own fields of study. Student C, a student of environmental science, wrote:

I want to become a wildlife biologist/conservationist but I am tired of the traditional objective ways of understanding animals and other organisms so I am excited to integrate CAS in my work in the future for supporting and protecting/defending animals.

Critical animal studies provided Student C with a new framework through which to grapple with concerns within their own field of study. Another student, Vivienne, wrote that the course *provided a deep emotional/empathetic context that has served to reconnect [them] with environmental coursework*. Vivienne wrote that they *gained perspective in almost innumerable ways and have a renewed sense of who/what [they are] working for and why*.

5.4 Self Reflections: Looping Pages and Pedagogies

One of my favorite things about starting a new school year is starting a new notebook. One of my favorite things about ending a notebook is looking back at all my notes and better understanding the ways they connect and disconnect from one another over the course of a

quarter. I look back at what still sparks my interest, which sections I scratched out, and where I went back in and furiously scribbled in the margins as not to forget important trains of thought.

I began fall quarter 2019 with a fresh new environotes notebook; 80 sheets of recycled paper ready to be filled. My first entry was written on September 25th, 2019, the first day of the quarter, at 7:34am on the land of the Lhaq'temish, Nuxwsa'7aq and other Coast Salish peoples, in what is now called Bellingham, Washington. That morning, I wrote out community guidelines for the seminar at my dining room table while having my morning tea before class (refer to Figure 2). ENVS 499T took place at 10am on Wednesdays and I hoped students would be awake and excited enough to talk about the kind of classroom community we could create. While I understand the merit in creating community guidelines together as a class, this takes time that felt difficult to allocate in a seminar that only took place once a week and I wanted to start the first day with a baseline for what the classroom community could look like.

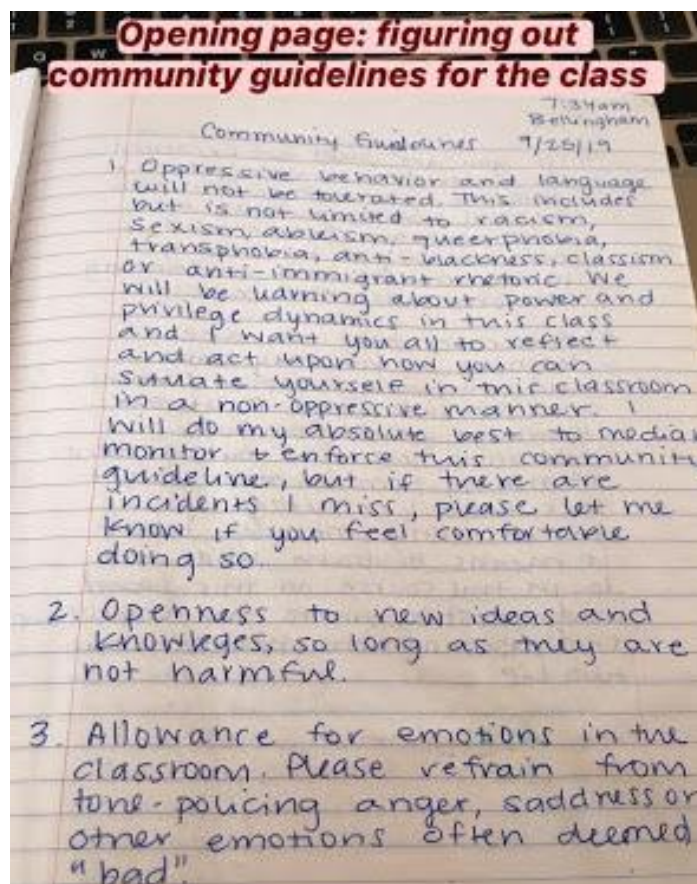


Figure 2. Community Guidelines handwritten on page of fall quarter notebook. Coast Salish, Lhaq'temish, and Nuxwsa'7aq land (so-called Bellingham, WA). 2019.

[Image Description: Photo of a lined notebook page titled Community Guidelines, with guidelines 1-3 written in blue ink (refer to Appendix C: ENVS 499T Community Expectations). Above the page, in red italicized font on a pink background, is the text: "Opening page: figuring out community guidelines for the class".]

I typed these opening pages, posted them to Canvas, and shared them with my new students. I changed the title from "Community Guidelines" to "Community Expectations" (refer to Appendix C: ENVS 499T Community Expectations). While these tenets were not *rules* for the class per se, they were expectations I felt were necessary in creating a safe-enough community space given the course content. For instance, avoiding "oppressive behavior and language" felt too passive as a guideline. I wanted to be clear that this was a commitment I expected of both students and myself in the classroom space. However, I also made clear that the document and agreements amongst us as a community could be edited, revised, or built upon at any time during

the quarter. I tried my best to communicate that I did not expect perfection from anyone and that I knew mistakes could and would be made. It simply felt important that in any classroom space – especially one exploring power dynamics – to commit to thinking critically about our interactions with one another and to helping each other learn from our mistakes.

This document was helpful to return to as we progressed through the quarter. For instance, in week five we re-visited community expectation number one and talked about use of common ableist phrases such as “st*pid” or “cr*zy”. Some of these words had come up in discussions around markers of more-than-human intelligence and the ways humans treat more-than-humans. We talked about how such words work to marginalize those who fall outside perceived norms of human intelligence and/or mental health. The students did an excellent job of discussing how such words reinforce negative human stereotypes around mental [dis]ability. They further reflected upon how such stereotypes connected to theories around animality, subhumanity, race, and disability that we had read in week three (Deckha, 2010; Ko & Ko, 2017; Taylor, 2011).

I note the dates and times at which I filled my journal over the course of the quarter. While linear in written progression, these questions, notes, and reflections continued to loop forward and backward to each other over space and time in my mind. They informed and challenged one another, pushing me to constantly consider the ways in which I was teaching and presenting material to my students.

In my fall quarter journal, the pages between the first and last are filled with reflections on the seminar such as: *Regarding my own reactions to student statements: how can I be encouraging but neutral (not reacting through my own opinions)?* (9/25/19, 2:20pm).

Notes to myself about announcements to make in class: *Tell students they can/should communicate with me if I need to slow down/clarify/explain. Remind them they can always feel free to ask for clarification on anything at any point.* (9/26/19, 4:31pm).

Questions prompted by other classes: *How do I teach in a humanities position when I still have so far to go in [un]learning settler-colonist narratives of history?* (10/1/19, 9:40pm).

Notes from re-reading materials assigned for ENVS 499T prior to class: *“Establishing what it means to be human through articulation of what it means to be animal” ... “The humanist paradigm of anti-violence discourse thus does not typically examine the human/animal boundary, but often fortifies it”* (Deckha 2010, p. 29) (10/7/19, 12:47pm).

Reflections on assigned course material: *It is important to use trigger warnings when posting assigned readings. Students could easily be caught off guard by triggering topics in ways that are unique to a field that is not widely taught. As this seminar is an introduction to critical animal studies, many students may not know what to expect from/prepare for when doing the readings.* (10/7/19, 2:01pm).

Reflections upon meeting with seminar guests: *“With Me” by Carol Guess and Kelly Magee does not use animal characters simply as projections of anthropocentrism. It speaks to chasms in relationships and how this can cross species boundaries. It presents a way to work through ethical tensions. How can animal liberation work be done when one does not speak the same languages as more-than-humans? How can writing be used to explore this tension? Imagination is important in activism and change. It is important to imagine new futures and to heal through imagination.* (10/9/19, 2:05pm).

Notes on class discussions, such as one concerning the social construction of more-than-humans through language: *“Using words like ‘beef’ and ‘pork’ commodifies and takes away the*

experiences of living beings. There is a disconnect in the language used in animal agricultural industries with phrases such as ‘harvesting products’ rather than ‘killing animals’. Is it possible to create relationships of genuine care while still consuming animal products (i.e. wool)? The way animal meat is packaged and set up in grocery stores aids cognitive disconnect between the animal’s life/death and the animal’s body as a product” (personal communication, 2019) (10/16/19, 11:05am).

Notes on questions that arose during the Writing With/For Animals unit of the seminar: *“How often should the human author’s positionality be mentioned or analyzed when writing with/for other species? Is it wrong to anthropomorphize more-than-humans in writing? Is it always wrong? How can humans write about more-than-humans without attaching/imposing human definitions/traits/ideologies upon them?” (personal communication, 2019) (11/18/19, 7:40pm).*

Notes for lesson plans: *To open the Corman (2017) discussion, ask students how they feel about a “beyond suffering approach” to animal liberation work (p. 252). Ask students if exposure to suffering, pain, and intersecting oppressions is enough to trouble speciesism and anthropocentrism. Pose the question: what is the role of joy in animal liberation? (11/19/20, 1:27pm).*

Notes on students’ final thoughts on the seminar: *“The culture of the class was unique in the level of participation amongst students, the way it felt to be in class, the attention to emotions, the appreciation felt for peers. The space for emotions in class allowed students to feel emotionally invested in the subject matter. Students felt challenged to bring emotion and empathy back into science” (personal communication, 2019) (12/4/19, 11:35am).*

On the closing page of my journal, I reflected up on the pedagogical framework I implemented over the course of the seminar (refer to Figure 3). I sat in a coffee shop on December 7th, 2019 at 2:05pm and broke my pedagogy down into four parts: 1) classroom space, 2) addressing intersectionality and the human/animal divide, 3) embracing complex subjectivities, and 4) encouraging solidarity over savior-ism.

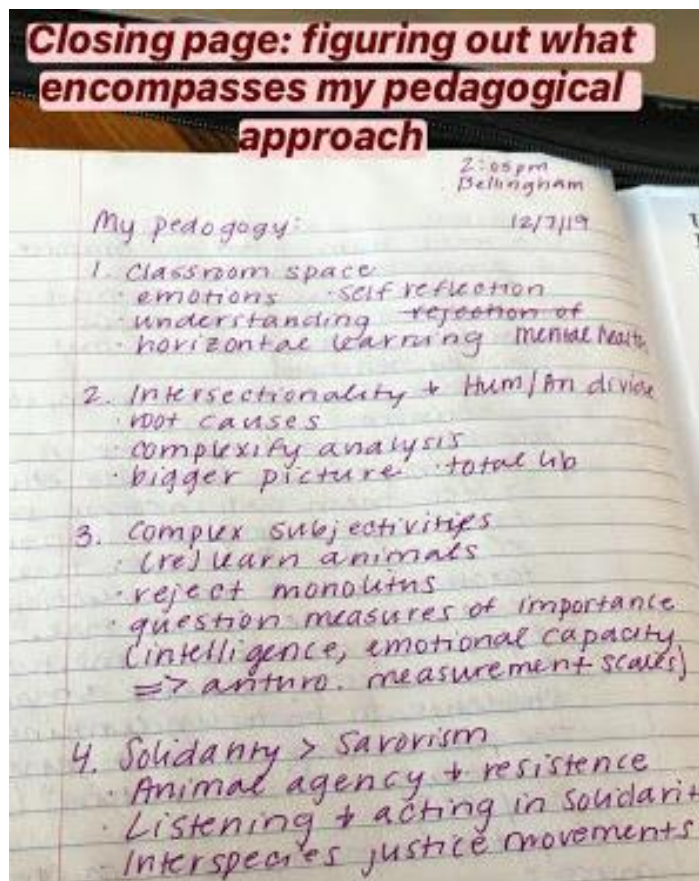


Figure 3. Pedagogical goals handwritten on page of fall quarter notebook. Coast Salish, Lhaq'temish, and Nuxwsa'7aq land (so-called Bellingham, WA). 2019.

[Image Description: Photo of a lined notebook page titled “My Pedagogy”, with 4 pedagogical goals written in purple ink: 1. Classroom Space (bullet points below: emotions, self-reflection, understanding, horizontal learning, mental health); 2. Intersectionality + Human/Animal Divide (bullet points below: root causes, complexify analysis, bigger picture, total liberation); 3. Complex Subjectivities (bullet points below: (re)learn animals, reject monoliths, question measures of importance – i.e. intelligence, emotional capacity through anthropocentric measurement scales); 4. Solidarity > Saviorism (bullet points below: animal agency + resistance, listening + acting in solidarity, interspecies justice movements). Above the page, in red italicized font on a pink background, is the text: “Closing page: figuring out what encompasses my pedagogical approach”.]

I made note of the core themes and commitments it took to achieve each pedagogical goal. Under *classroom space*, I noted a need to create space for emotions, self-reflection, understanding, horizontal learning, and mental health. To address *intersectionality* and *the human/animal divide* within the classroom, I noted the need to explore root causes, engage in complex analyses, and the importance of engaging in a bigger picture, total liberation-centered approach alongside smaller-scale analysis. To convey *complex subjectivities* in the seminar, I noted the need to (re)learn more-than-human animals, to reject monolithic narratives of any group of beings, and to question Westernized, anthropocentric measurements of “importance”, specifically around interspecies intelligence and emotional capacity. Finally, to encourage an ethic of *solidarity rather than saviorism* in interspecies relationships, I noted the importance of recognizing and respecting animal agency and resistance, the process of both listening and acting in solidarity, and engaging with local and global interspecies justice movements.

5.5 Classroom Space and Socio-Emotional Learning

Creating a classroom space conducive to investigating interspecies issues of joy, suffering, power dynamics, commodification, and communication took a lot of time, thought, and honest dialogue with students. I knew immediately in designing the seminar that there needed to be space for sharing and processing emotions in real-time in the classroom. Much of the course content was emotionally intense, covering issues of grief and death, dehumanization, and a myriad of other interspecies ethical concerns.

From my own experience studying critical animal studies in my undergraduate years, I knew the emotional toll of constantly reading and discussing such content. Many of my undergraduate peers and I developed heightened anxiety, emotional numbness, or a combination of both in response to seeing more-than-human animal suffering in the world. While critical

animal studies is a necessary and important field of study, the emotional impact it has upon students, scholars, and activists alike should not be understated. As a student, it can often feel as if you begin to see things, very concerning things, in the world that most people around you seem to either miss or ignore. Holding space and supporting one another in such processes of learning and unlearning human-animal relationships is vital.

The socio-emotional learning needs of students is often central to discussions around elementary and middle school education. This makes sense as these are times of developmental change amongst younger children. However, in my experience educating at a university-level, it feels crucial that the socio-emotional learning needs of young adults be taken just as seriously. Universities offer mental health services and resources, but there is a serious need for integration of mental health check-ins within the classroom. University students do not leave their socio-emotional lives at the door as they come to class. Their stress, anxieties, home lives, and other aspects of their selves/minds are present in their education whether educators take notice or not.

One way I addressed this concern was writing mental health days as excused sick days into the syllabus. I made sure to address this class policy while reviewing the syllabus with students on the first day of the seminar. Similarly, in the disability accommodation section of the syllabus, below the standard text explaining how to arrange accommodations for documented disabilities, I added my own text encouraging students to let me know of any accommodations they needed, for disabilities or needs whether documented or not. The process of documenting a disability intersects with issues of privilege and access to medical resources, and so I wanted to make students feel validated and supported in their own learning accommodations needs regardless of documentation.

Adding this policy to the syllabus helped to open a channel of honest communication between students and myself, and at times between students themselves around issues of balancing school work, mental health, and other aspects of life. It made talking about mental health concerns in the classroom feel a bit less taboo and opened up some fruitful conversations about tensions between activism, burn out, and struggling to manage emotional responses to social justice issues. A socio-emotional learning activity I integrated regularly into the seminar, both in discussion and writing exercises, was asking students to note where they physically felt emotional responses to course material in their bodies. This was a modified iteration of an activity I had learned from a former therapist. I found it useful in processing my own emotional responses by giving more intentional thought to my physical self and wanted to share the tool with my students.

We connected this activity to Aluli Meyer's (2013) work on holographic epistemologies in which the mind/body/spirit and all other aspects of existence are constantly intersecting and enmeshed, much like beams of light in a holographic projection. I wanted students to be able to bring their whole selves, or at least those parts they felt comfortable sharing, to class. I hoped to encourage students to consider the ways in which their emotional learning and responses were just as important (and intrinsically connected to) their intellectual understandings of content.

Along with integrating such activities and check-ins into our weekly meetings, I wanted the course material itself to connect to emotional responses – particularly grief – to critical animal studies. In designing the syllabus, I did not want to overwhelm students with overly graphic materials concerning violence towards more-than-human animals. Still, because of the course goals and the animal liberation commitment within critical animal studies, I knew it was important to give students a foundational understanding systemic violence toward more-than-

human animals. In week four, I chose to present students with a variety of sources, both film and text, through which they could explore one of the largest contributors to violence against more-than-human animals: factory farming.

I predicted, and was correct, that many students would have intense emotional responses to learning about the realities of factory farming. I therefore chose to include “Witnessing Animal Others: Bearing Witness, Grief, and the Political Function of Emotion” (2016), authored by my own undergraduate critical animal studies mentor, Dr. Katie Gillespie. I wanted to not only show students that the reactions many of them were having to studying animal oppression were shared by other scholars in the field, but to also give them a framework for working through the grief that comes with such study. We began our seminar in week four with an Emotional Learning Response worksheet I designed (refer to appendix I: Emotional Learning Response Worksheet). I wanted to give students the chance to process their emotional responses to the assigned materials that week in writing prior to diving into a class discussion.

The worksheet posed several prompts, the first being: *Gillespie writes about “the political function of emotion”. What might the political function of emotion (or lack thereof) be in an educational setting? Consider: who benefits when emotion is taken out of education? Who suffers?*

Gillespie (2016) describes the act of witnessing as a “political engagement with the subjects’ embodied experience”, giving specific attention to the emotional aspects of this relationship (p. 573). While Gillespie recounts her own experience of witnessing while doing research in farmed animal auction yards, the political engagement with and attention to the emotions of a more-than-humans’ embodied experiences can arguably occur through acts of reading and watching films as well. Gillespie (2016) argues that in witnessing a more-than-

human animal's suffering there is an explicit acknowledgement of the individual's subjectivity and grieveability. I wanted to lend this framework of witnessing, politics, and emotion to students in assigning the reading alongside the factory farming content. I encouraged them to explore their own engagement with the framework through the Emotional Learning Response worksheet as well.

In response to this first prompt, Student D spoke to the importance of emotion in education:

If emotion were removed from education it would be like stepping into the black and white, gray-scale world. It would be flat. Emotion is dynamic and colorful – it creates and it educates. When (if) emotion is taken out of education the individual suffers. The systems of oppression, capitalism, and conformity take over... If we bring the emotion of injustice and empathy to the political world, things will change, and education gives us the resources to do so.

Echoing Student D's warnings about both the systemic and individual impact of the removal of emotion from learning, Chandler wrote:

I think the lack of emotion in a lot of academic fields is almost a taboo subject. In the case of animal industries, the political impact of repressed emotion is horrific. I believe that this repressed emotion turns into repressed empathy.

One student, e.b., wrote about the complexity of politics around emotions in educational settings. e.b. wrote:

I think systems of power benefit from keeping emotions out of education, because when we distance our emotional responses, it reinforces some myth of objectivity or neutrality of knowledge production.

e.b. also acknowledged the weaponization of emotions in educational spaces, noting: *sometimes this leads to white women (self included) centering ourselves in ways that cause harm.* e.b. then posed the important question: *so, given the power of systems of white supremacy and cisheteropatriarchy... How can we hold space for emotions without causing harm?*

e.b.'s question is one I grappled with internally over the course of the seminar, particularly around the nature of being a white femxle educator in a predominantly white classroom space discussing systems of oppression. Over the course of the quarter, I noted instances of the added emotional strain on students of color in particular in such a space. While I did my best to address these moments and adjust my pedagogy accordingly, I feel there is more I could have done, and e.b.'s question is one I will continue to ask myself as I move forward as an educator.

The second prompt offered to students was: *If any, what instances of cognitive dissonance/defensiveness/mental resistance came up for you while engaging with this week's readings/media?*

Student E spoke to the mix of emotions and instances of mental resistance that occurred when taking into consideration the multi-layered socio-economic realities of animal agricultural industries for all those involved. Student E wrote about *having quite a bit of mental resistance when people in the media sources tried to justify their actions against animals because of money or culture*, but also noted the unfairness and dynamics of privilege in having such a reaction. Student E wrote, *I still have a hard time justifying their actions but I'm trying to unpack it and accept that many people don't have many options.*

In response to the same prompt, Student F noted how *substituting* words like *harvesting* for *killing* allowed slaughterhouse workers to engage in *cognitive dissonance*. This response

touched on a topic I wish there had been time to discuss in-depth in class: the oppression of slaughterhouse workers within animal agriculture systems. As both Student E and Student F's responses indicate, there was some seminar discussion around the complex ethics and emotions around human workers within animal agricultural systems. However, this is something I wish we had dived into deeper, as to move away from dominant narratives within animal liberation spaces that villainize slaughterhouse workers.

Abby Severns wrote that they tried to watch two of the assigned films, *but there were a lot of times [they] had to look away and just listen to the narration*. Abby viewed this as *a form of mental resistance, not wanting to see the reality and cruelty that is shown*. Student G agreed, explaining their decision to choose one of the reading options over the film options. They wrote, *watching animal pain is just too much. Reading kind of acts as a buffer*.

One student, W.B.M, illustrated how it felt to read descriptions of more-than-human animal auction yards and executions. They noted the feeling of the information being *burn[ed] into memory*, feeling *sharp* and *cold*, and feeling like they *[couldn't] look away*.



Figure 4. Student (W.B.M.) illustration of physical/emotional response to coursework. Coast Salish, Lhaq'temish, and Nuxwsa'7aq land (so-called Bellingham, WA). 2019.

[Image Description: Scan of student illustration done in brown ink on white paper. The illustration shows a person standing with their arms at their sides. A circular net encompasses their torso and shoulders. Four rings circle their mid-section. Two sticks/poles press into either side of their head. On the left side of the body the words “burning into memory; sharp, cold” are written. On the right side of the body the words “girdling; binding; rigid; chafing; can’t look away” are written.]

I chose to offer both text and film options during this week due to my shared belief in Chandler’s earlier statement that the repression of emotions can often lead to the repression of empathy. I have noted within my own studies the *need* to repress emotions as a self protection/self coping mechanism in response to repeatedly viewing more-than-human suffering. Personally, this repression of emotions has, at times, led to a general sense of numbness in which I feel my empathy for other species and humans has been repressed as well. While acknowledging and respecting that students within the seminar may have had a similar response

simply given the nature of the course content, I wanted to avoid this as much as possible. To do so, I offered different mediums through which to engage with information about factory farming.

At the end of the quarter I asked students which emotions arose for them in reflecting on the seminar, and where they felt these emotions in their bodies. Student H wrote they felt conflict, self-awareness, self-acceptance, and initiative; these emotions were felt in their shoulders, jaw, and knuckles. Student I felt anxiety around incorporating what they had learned in class into their own life, noting they mostly felt these emotions in their chest. Student J felt a mixture of emotions, explaining that while they felt sad, they also felt happy that others cared about the topics discussed, and also felt a sense of hope.

Student K reported feeling happy, but also felt other emotions around wanting to help those struggling cope. Another student, Amy, felt empathy and sadness in their chest and heart when talking about the ways more-than-human animals are treated. Amy also felt intrigue and curiosity when talking about the complexity of more-than-human animals and the connections between humans and more-than-humans. Vivienne noted how much they enjoyed the classroom space and the openness of discussions, saying they felt both nervous and excited to carry the work out of the classroom. Vivienne reported feeling lots of emotion in their chest, collarbones, and sternum while experiencing joy, determination, and *something like preemptive nostalgia*.

These varying emotional responses to the course re-affirmed my decision to make a classroom space open to emotional learning and community-building central to my pedagogical goals. Had students felt all these things without opportunities to talk about them, I imagine their overall reactions not only to the course, but the topics within the course, may have been quite different. I also felt affirmed through students' feedback to the classroom space. In e.b.'s final temperature check, they wrote:

Honestly, the course content was incredible, but what impacted me the most was the classroom culture. I think as I leave this class I'll be reflecting a lot on how community can be cultivated within academia, because this class was really powerful in cultivating community.

I am eternally grateful to my students for working with each other to create a community of not only critical thinkers, but also vulnerable learners. Given the immensity of emotions provoked when learning about interspecies power relations, I still think there is more I and other educators can and should do to respect and engage with the socio-emotional learning needs of university students. Further, students' responses illustrate just how much what they learn in school affects not only their emotions, but also their whole bodies as well. The impact of learning upon students' whole selves needs to be recognized and respected within every educational space.

5.6 Addressing the Human/Animal Divide

I recently published a book chapter, titled "Dismantling the Human-Animal Divide in Education: The Case for Critical Humane Education" in *Teaching Liberation: Essays on Social Justice, Animals, Veganism, and Education* (2019). The chapter outlines a pedagogical framework I have been working on over the past four years. To summarize quite briefly, Critical Humane Education merges aspects of the existing fields of Humane Education and Critical Pedagogy. In doing so, it aims to promote a teaching praxis equipped to adequately explore issues of interspecies justice in the classroom.

Humane Education serves to provide students with holistic, empathy-based education. Within a Humane Education framework, "the focus is on what the individual can do to better

their community and the relationships with people, animals, and the environment” (Olson, 2019, p. 8).

“Critical Pedagogy operates with a similarly socially conscious goal: to address the political nature of education” (Olson, 2019, p. 9). The goal of Critical Pedagogy is to inspire “critical reflexivity, a means through which students can begin to understand their own situations and the larger systems that shape their lives” (Olson, 2019, p. 9).

Humane Education helps Critical Pedagogy to think outside human-centrism in its task of critical analysis. Critical Pedagogy offers Humane Education a chance to go beyond individual actions and expand analysis of interconnected life to a systemic level. Together, as Critical Humane Education, the two pedagogical traditions create an enhanced opportunity to interrogate the complexity of multispecies relationships and power dynamics.

The chapter is a modified version of my undergraduate thesis, which I wrote having limited teaching experience of my own. What I was interested in however, was applying the groundbreaking vegan feminist theory I was reading at the time to an educational context, specifically Aph and Syl Ko’s (2017) conceptualizations of the human-animal divide. Ko and Ko (2017) explain the ways in which Euro-centric notions of humanity and animality are constituted and maintained through epistemological human/animal divisions. I developed the Critical Humane Education framework to explicitly address this divide in education.

I chose to begin an investigation of the human/animal divide and its implications in the third week of the seminar. The first two weeks had been centered in an introduction to the field of critical animal studies as well as critiques of the field itself. Before diving into other topics within the field, I felt that it was important to address the intersections between more-than-human and human oppressions. I hoped to explore these intersections as a class in an effort to

avoid harmful comparisons between experiences of oppression, and to rather understand the conceptual frameworks maintaining oppressive systems. I assigned Maneesha Deckha's (2010) "The Subhuman as a Cultural Agent of Violence" to the whole class and then had the class split between reading Ko and Ko's (2017) "Addressing Racism Requires Addressing the Situation of Animals" and Sunaura Taylor's (2011) "Beasts of Burden: Disability Studies and Animal Rights".

In discussing the Deckha (2010) piece, students noted Deckha's argument that dehumanizing the "enemy" to animal status largely enabled processes of war. This dehumanization is then used to justify human oppression. Students wondered if Deckha (2010) put too much responsibility on marginalized humans to change their views. Students noted the ways in which Taylor (2011) discussed the complicated dichotomy of positive and negative associations with animality within a disability context. Students pondered the way Taylor (2011) asked readers to reconsider the ways in which they think about codependency.

Students noted Ko and Ko's (2017) emphasis on getting to the root of systemic inequities and shaping responsive actions to be reflective of such roots. They referred to the ways in which Ko and Ko (2017) argued that the root of white supremacy is the model of humanity and animality present within the Western human/animal divide. Students questioned who Ko and Ko's (2017) audience was supposed to be, and what the role of audiences of differing positionalities (specifically white people) was in reading/responding to Ko and Ko's work.

Students used the readings from week three to provide analytical frameworks for following readings, interrogating the ways themes of the human/animal divide appeared throughout the course. The seminar was the first opportunity I had to put Critical Humane Education into practice over an extended period of time. One unsurprising outcome of moving

from theory to praxis was noting the difference in *writing about* implementing Critical Humane Education as a white educator versus the *actual act* of implementing it.

I believe that white educators have a duty to disrupt this divide within our classrooms in an effort to destabilize the systems that afford us disproportionate power. Yet, I also know that educators re-conceptualizing animality and humanity from a position of whiteness can be triggering for students who have been historically animalized on the basis of race. In “Dismantling the Human-Animal Divide in Education” (2019), I encourage educators engaging with Critical Humane Education to be aware of their own positionality and “how this may affect the way students of both similar and different identities receive” information challenging the human/animal divide (Olson, 2019, p. 13).

However, having now taught on the human/animal divide as a white educator, I know that having this awareness is not enough. I gave immense thought to how and why I wanted to cover the human/animal divide in the seminar. Yet, there were times I know I failed to make students of color in the classroom feel as safe and comfortable in these discussions as their white peers. Moving forward as an educator, one passionate about bringing these issues into different classroom settings, this tension is one I will continue to interrogate and challenge myself against within my pedagogical practice. When teaching as a white educator in predominantly white educational spaces such as Huxley College, I need to continue to interrogate *how* I can teach important but potentially triggering content, such as the racialized human/animal divide, in ways that do not re-traumatize Black and Indigenous students and students of color.

Some questions I have for educating on this topic in the future are: What are best strategies for adapting pedagogy and content based on classroom composition? What are best

practices for addressing issues with whiteness or other systems of power within the classroom without centering them?

5.7 Embracing Complex Subjectivities

My understanding of the human/animal divide and complex more-than-human subjectivities was also challenged in understanding and incorporating a (k)new knowledge framework within ENVS 499T (Aluli Meyer, 2013; Edwards, 2009). In my undergraduate studies I had begun to explore the complexity of more-than-human subjectivities through multispecies ethnography methodologies. I read Kirksey and Helmreich's (2010) paper on the "emergence" of multispecies ethnographies many times. The paper helped me to understand the ways in which ethnographic study and academic research more broadly could extend to more-than-human subjects. I was given the incredible opportunity to participate in summer courses on multispecies ethnographies that took weekly trips to Pigs Peace Sanctuary. In designing ENVS 499T, I wanted to communicate what I had learned through Kirksey and Helmreich (2010) and these experiences to my WWU students: that more-than-humans live dynamic lives worthy of attention within academia.

In choosing reading materials for ENVS 499T, I came across TallBear (2011) and Todd's (2016) critique of positioning multispecies ethnographic work and similar studies as "new" and "emerging". These pieces became my "companion texts" (Ahmed, 2017, p. 16) in shaping how I wanted to present material on more-than-human agency, subjectivities, and relationality in ENVS 499T. In week six I had students choose from several multispecies narratives and then gave a lecture on Kirksey and Helmreich (2010) and Todd (2016). I hoped to show students the power of multispecies writing, with attention to the importance of situating this trend in Western

academia within historical and place-based context (refer to Appendix K: Multispecies Ethnographies Response Worksheet).

From my own research and studies I see Kirksey and Helmreich (2010) on its way to becoming a “seminal” piece within the field of [critical] animal studies. This work has been deeply impactful within my own academic life and many others. However, I think attention needs to be called to the politics around the work by two white male authors being positioned as “new” and “emergent” and also becoming canon within animal studies. Again, as Todd (2016) explains, it is not that such work is unimportant or wrong. Rather, what is troubling, are the silences that leave out the histories of related thinking emerging, being maintained, and being built upon since time immemorial (Todd, 2016).

As a white educator who is new to the idea of (k)new knowledge, I constantly wondered how best to address this issue in the seminar and in my own work more broadly. Watts (2013) and Todd (2016) both speak to the tensions that lie in non-Indigenous academics incorporating Indigenous knowledge into their work. On one hand there is the need to cite and acknowledge Indigenous knowledge and scholarship as valuable within academia (Todd, 2016; Watts, 2013). On the other hand, there runs the risk of non-Indigenous scholars appropriating Indigenous knowledge to forward their own research goals and arguments (Todd, 2016; Watts, 2013). I know within this project, and my literature review in particular, there is more I could have done to incorporate Indigenous knowledges around more-than-humans. Figuring out ways to work with the tensions Todd (2016) and Watts (2013) detail, in appropriate ways, continues to be one of the most constant queries for me within my own research. Moving forward as an educator, I am recognizing the importance not only of engaging in citational rebellion, but in going further to cultivate meaningful, mutually beneficial connections with the peoples whose land I teach

upon. In discussions and temperature checks students expressed interest in learning more about different Indigenous knowledge systems and hxstories around human and more-than-human relationships and agency. Several students were particularly interested in these knowledges and hxstories within a local context, specifically regarding those originating, maintained by, and emerging from Lhaq'temish, Nuxwsa'7aq, and other Coast Salish nations. I am recognizing that finding ways to respectfully and appropriately include such local knowledges and hxstories needs to be central to my critical animal studies work in the future. It is important to not only engage with theory that critique Western notions of more-than-human agency and relationality, but to readily engage with non-Western knowledge systems. This is a task I am assigning myself as both a student and an educator concerned with better understanding dynamic more-than-human subjectivities and processes of interspecies liberation.

I also wanted to give students the opportunity to engage with more-than-human animals they often interact with as *commodities* rather than *beings*, specifically pigs. For most Americans, interactions with pigs consist of consuming their flesh. I wanted to offer students a unique opportunity to interact with pigs in a completely different way: one in which pigs were not commodified on a plate or overly theorized within the classroom, but could instead be recognized as the living, dynamic, relational individuals they are.

Midway through the quarter I offered an optional weekend field trip to Pigs Peace Sanctuary (refer to Figure 5). Pigs Peace Sanctuary is located on 34 acres of Coast Salish, Tulalip, and Skagit land, in so-called Stanwood, Washington. The sanctuary is home to over 100 rescued pigs. The sanctuary's residents come from a variety of backgrounds: farms, zoos, laboratories, and households that no longer want them as pets. The pigs are not used for human

benefit in any way, but rather are given the time and space to live their own lives on their own terms.



Figure 5. Students petting pigs (Madison, Bonnie, and Connor) at Pigs Peace Sanctuary. Coast Salish, Skagit, and Tulalip land (so-called Stanwood, WA). 2019.

[Image Description: Two students extend their arms to pet two pigs over a short metal fence. The pig closest to the camera (Madison) is orange/brown with black spots and facing away from the camera. The second pig (Bonnie) is facing the camera and is pale pink, with large ears sticking straight up. A third pig (Connor) faces the camera in the background. The Bonnie and Connor have dirt on their snouts. The pigs are standing on a woodchipped area of the sanctuary and there are trees in the background. Bonnie, Madison, and Connor are all a large farmed-pig breed, but not fully grown.]

The field trip was an opportunity for students to see the multi-faceted nature of pigs' lives outside of a commodity lens. Students were able to interact with the pigs and see their unique personalities, hear about their complex relationships with one another, and learn about how the sanctuary residents were healing from previous traumas.

Mindful of students who were not able to attend the field trip, I wanted to be sure to bring more-than-human animals' life stories into the classroom as well. In the seminar we read quite a lot of theory detailing more-than-humans' lives, so I wanted to share non-theoretical examples as well. One activity we did as a class was a reading of *Radiant: Farm Animals Up Close and Personal* by Traer Scott. *Radiant* provides beautiful portraits of more-than-humans living at animal sanctuaries in the United Kingdom. Each individual is presented with a beautiful headshot, their name, their breed, information about how humans typically use their breed, and what their life and personality is like at the sanctuary. The information about breed-specific commodification practices and the details about the sanctuary residents' individual lives provided a compelling contrast. We passed the book around our discussion circle, taking turns reading about the different individuals featured.

This activity was a means of bringing more-than-humans real, embodied lives into the classroom and out of theoretical frameworks. While theoretical understanding of issues within critical animal studies is crucial, so too is the representation of more-than-humans as living, breathing, vibrant individuals and community members.

5.8 Encouraging Solidarity vs. Saviorism & Moving Beyond Suffering

In attempting to bring complex more-than-human subjectivities into the classroom, I wanted to provide materials that showcased more-than-human animal joy and flourishing. It felt important to study more-than-human animals as more than one-dimensional beings through a single-frame lens of suffering. Finding literature on more-than-human joy proved difficult, especially literature that did not simply measure more-than-human joy by Western anthropocentric standards of emotion, intelligence, and experience.

Luckily, I found Lauren Corman's (2017) "Ideological Monkey Wrenching: Nonhuman Animal Politics beyond Suffering". Corman (2017) outlines a "beyond suffering" approach to animal liberation work (p. 252). Corman (2017) introduces this approach, writing:

This chapter asks critical animal studies scholars, intersectional nonhuman animal advocates, and anyone who recognizes the profit that drives the overwhelming majority of violence against other animals to take seriously their exploitation while refusing to reduce nonhuman animal subjectivities to representations of suffering and victimization ... we must discuss suffering, but we should do so in conjunction with other, richer versions of other animals' experiences beyond suffering. (p. 252)

Corman (2017) traces the roots of such an "*including but beyond* suffering approach" to other social justice movements "that have long resisted the homogenization and reduction of various subjects to pure victims" (p. 252).

In finding this piece by Corman, I realized the importance of not only presenting students with work on complex more-than-human subjectivities, but also using such literature to open conversations around more-than-human animal advocacy work. Following arguments by Corman (2017) and Corman and Vandrovcová (2014), I saw this as a fruitful moment to discuss the difference between advocacy based in solidarity versus saviorism.

In creating a politics of solidarity rather than saviorism, Corman (2017) argues for a move away from *being a voice for the voiceless* rhetoric/action common within animal liberation and rights movements. Such rhetoric positions humans as saviors of more-than-humans, muting more-than-human's role as agents within their own individual and community liberation. Moving from saviorist to solidarity-based advocacy requires a move from "object-oppression to subject-liberation" relationships, narratives, and action (Corman & Vandrovcová, 2014). Corman (2017) cites Taylor's (2014) argument that, "animals are too often presented simply as voiceless beings who suffer" (Taylor, 2014 as cited in Corman, 2017 p. 254). Part of engaging in solidarity efforts

with other species, argues Corman (2017) is focusing on “nonhuman animals’ emotions, sociality, and culture” (p. 255). Doing so, they argue:

deepens the sense of what is lost when other animals are harmed, extending beyond the physical (and to some extent physiological) pain that has largely been the target of nonhuman animal advocacy. (Corman, 2014, p. 255)

Students discussed this argument together as a class. One student felt that beyond suffering approaches in animal liberation work (and other social justice movements) were “*always on the periphery, never in central focus because such strategies are often deemed ‘less effective’*” (personal communication, 2019). In response, another student noted that within advocacy work, there is a “*fixation on empathizing with pain and suffering rather than joy*” (personal communication, 2019).

Students also noted the complexities that come with beyond suffering advocacy work. Students wondered, for example, about how best to “*understand wild more-than-human animals’ joyful experiences*” (personal communication, 2019). They noted that it often feels easier to understand and advocate for domesticated pet more-than-human joy as these individuals have been “*designed to be friends to humans*” (personal communication, 2019). One student pondered “*sharing joy across species*” (personal communication, 2019). They spoke to the importance of “*nurturing joy without having to ‘know’ or ‘fully understand’ another’s joy*” (personal communication, 2019).

This student’s comments speak to Corman’s (2017) critique of “similarity arguments” (p. 256). Similarity arguments, explains Corman (2017) “attempt to demonstrate how nonhuman animals, or at least certain other animals, are similar enough to human beings in morally relevant ways” (p. 256). Corman (2017) argues the “fixation on similarity”, while having made some political advancements, also has a number of “drawbacks” (p. 256). Corman (2017) argues

similarity arguments do “little to ‘de-center’ the human subject as figured through liberal humanism”. This has:

Troubling implications for both nonhuman animals and for human beings who also do not possess, or are not perceived to possess, criteria deemed essential to what it means to be human. (Corman, 2014, p. 257)

A move away from similarity arguments, and towards what the student called “*nurturing joy across species*” (personal communication, 2019) allows advocacy work to attend to the diversity of ways of being in and experiencing the world. Pushing this idea one step further, we discussed as a class the need to nurture joy across interspecies individuals. Such a shift echoes Corman and Vandrovcová’s (2014) encouragement to:

Move beyond species-based generalizations and to embrace an understanding of animals as unique beings with individual subjectivities who shape the worlds around them (p. 141).

Students likewise discussed the differences between doing solidarity- versus saviorist-based advocacy work. Students described saviorism as being a more “*individualistic, Western concept*”, noting the “*ease of saviorism*” (personal communication, 2019). Students described solidarity work as “*building up and working towards*”, while describing saviorist work as “*jumping the gun*” (personal communication, 2019). Here students spoke to the difference in timing and relationships that often occur between solidarity work and saviorist work. Solidarity work, noted the students, takes longer to implement and to understand its overarching aims. Saviorist work moves more quickly; outcomes might be seen quicker, but their impact may not last as long. Similarly, solidarity work includes a greater commitment to “*working in community*” while saviorism is more hierarchical, often centering “*individual savior roles*” (personal communication, 2019).

Within these discussions, a complex conversation formed around building solidarity with farmed more-than-human animals. In discussing “*nurturing joy across species*” (personal

communication, 2019), the topic of “humane slaughter” came up. Farms that tote “humanely raised meat” center their advertising around the joyful lives they supposedly give more-than-humans prior to slaughtering them. Many of the students had previously visited Pigs Peace Sanctuary on our field trip and learned about pigs’ grieving processes. One student noted the ways the pigs grieved their friends’ deaths. They asked the class “*how can enrichment - access to pasture and fresh air before slaughter - make up for this [grief]?*” (personal communication, 2019). I posed a similar question at the end of the discussion, asking students to consider as they left class: can a more-than-human animal experience agency over the full spectrum of joy and suffering when they are raised as a commodity?

Over the course of the quarter, especially within our “Writing With/For Animals” unit, students noted the discomfort and uncertainty that came in building interspecies relationships and solidarity work without “knowing” or “fully understanding” each other. As we engaged in interspecies writing, students grappled with how to write with/for individuals of other species without “proof” of how they would want to be represented. One of the most thought-provoking ideas that emerged in these conversations was around embracing a sense of humility within interspecies work. This idea centered on the liberating possibilities of engaging in a radical humility when doing this work: in embracing the unknown and discovering all the truths that lie in *not* knowing.

5.9 Satellite Projects

Over the past two years I have developed a number of satellite projects around my field project. These are smaller projects that are informed and inspired by the work I did with students in ENVS 499T. The satellite projects can be grouped into three distinct themes I researched throughout my Masters program: 1) the rhetorical politics of writing with/for more-than-human

animals; 2) strategies for integrating critical animal studies into environmental education settings; and 3) continuing to develop my Critical Humane Education framework and its practical applications.

I include brief descriptions of these projects within this report to demonstrate the ways in which my field project research expanded my thinking in other areas as well. The organic emergence of these satellite projects illustrates the transformation and deepening of my own understanding of critical animals studies content and pedagogy throughout this Masters program. In section 5.3: Learning to Transform, I wrote that “transformation as an endpoint (beginning?)” (Gillespie, 2019, p. 29) encompasses the looping, non-linear nature of learning and unlearning within critical animal studies. I believe this to be true for engagement within the field in any role: researcher, educator, student, or activist.

Projects that fell into the first theme of interspecies rhetorical politics included: presenting a paper examining more-than-human animals as absent referents at the 2019 Midwestern Modern Language Association (MMLA) Convention; developing a paper around rhetorical strategies for writing with/for animals in language arts education; and creating a reflective narrative art project titled “Writing With/For Animals: Thoughts, Prompts, and Questions”.

My paper for the MMLA convention was titled “*Expecto Patronum!* Expecting Animals to Serve Us: Patronuses as Absent Referents in the *Harry Potter* Series”. I applied Carol J. Adams’ (1990) theory of more-than-human animals as absent referents to animal representation in the *Harry Potter* series. Adams (1990) argues someone becomes an absent referent when they are forced to exist as being both “there and not there” (p. 67). For example, when a cow’s body becomes the leather within a leather show, the cow becomes absent as a unique individual, while

their fragmented body remains visible as part of the commodity. Adams (1990) argues more-than-human animals are made to be absent referents in three ways: the literal, the definitional, and the metaphorical.

My paper explored Patronuses in *Harry Potter* as metaphorical absent referents. I argued Patronuses exist as anthropocentric projections of human characters' sense of self onto a more-than-human form, therefore reducing the animals to mere metaphors.

The MMLA Convention was held in Chicago, Illinois. A tour of the Newberry Library was offered as part of the convention. I went, fascinated by the various histories housed within the library. A lover of old books, I was particularly excited to see the library's manuscript collection.

As our tour group carefully made our way around the tables upon which a selection of manuscripts had been placed, the tour guide explained the processes by which many of them were made. They noted most of the manuscripts were made of vellum – thin sheets of parchment made from the skin of young more-than-human animals (refer to figure 6). The guide commented on one small bible composed of many incredibly thin sheets of vellum, joking, “I don't even want to think about how many cows died to make that bible”. The group chuckled and continued to make their way around the room.



Figure 6. Manuscript on display at the Newberry Library. Odawa, Ojibwe, Potawatomi, Peoria, Kaskaskia, Myaamia, Wea, Ho-Chunk, Menominee, Thakiwaki, Meskwaki, Kiikaapoi, Mascouten land (so-called Chicago, IL). 2019.

[Image Description: Photo of an old, bound manuscript on display on a wooden table. The manuscript is open such that two opposite pages are visible. Both pages, printed on off-white vellum, are handwritten/hand-drawn. The left page features cursive script in black ink. The second page shows an illustration of a donkey and human facing each other, the donkey resists being pulled forward by the human. The illustration is done in primarily brown and red inks.]

Here I was, the day before my presentation on more-than-human animals as absent referents, in a room full of literal absent referents. The bodies of countless more-than-humans were commodified into parchment, preserving human hystories without any acknowledgement of their own. I felt like the only person in the room aware of and deeply impacted by the more-than-human violence present. Many ENVS 499T students had noted similar experiences in their own lives since taking the seminar; of the awareness to more-than-human suffering that is systemically made invisible. The next day at the conference I was able to meet like-minded scholars on the Animals in Literature panel. Much of their work explicitly addressed these issues

within a literary context. Many of the panelists gave beautiful presentations that made more-than-humans visible and represented complex more-than-human subjectivities thoughtfully and carefully.

My experience at the MMLA Convention pushed me to further explore the ways more-than-humans are represented through text. I developed a paper titled “Destabilizing ‘The Animal’ as a Rhetorical Vehicle: Examining Writing With/For Animals in the Language Arts Classroom”. In this paper I argued that it is critical for educators to create spaces to interrogate, expose, and challenge dominant anthropocentric ideologies embedded within classroom discourse and text. I offered several suggestions as to how to do so within a language arts classroom, such as use of critical discourse analysis, politicized multispecies ethnographies, and (k)new knowledge frameworks.

I similarly completed an independent study in which I developed creative writing prompts around writing with/for animals and wrote interspecies reflections of my own. “Writing With/For Animals: Prompts, Thoughts and Questions” explored ideas such as using humility to guide explorations into the unknown when learning about and writing with/for other species (refer to Figure 7). As a narrative art project (combining painting and text), this independent study was a creative expression and exploration of the theories I applied in “Destabilizing ‘The Animal’ as a Rhetorical Vehicle: Examining Writing With/For Animals in the Language Arts Classroom”



Figure 7. Page from independent study *Writing With/For Animals: Prompts, Thoughts and Questions*. Coast Salish and dxʷdəwʔabš land (so-called Seattle, WA). 2019.

[Image Description: Scan of page titled "Writing With/For Activity #3". Page features handwritten prompts and notes in black ink on white paper. The upper left corner features the title which is painted over in blue watercolor. The page begins with Prompt A, which asks: "What gaps do you/we* have in your/our* knowledge around animals? Can everything about animals be known? Should everything about animals be known? Why or Why not?". Below this text is a note: "*If/when writing about groups of humans as 'we', be specific as to who you are talking about AND how you fit into the 'we'. Not all people think about/write about/treat/interact with other animals in the same way. Consider: when is 'we' useful in exposing wide-spread trends in thoughts or actions? When is it not?". Next to this note is Prompt B, which asks: "What would leaning into humility when writing with/for animals look like? What would it look like to lean into the gaps in knowledge about other animals? What truths might emerge from doing so?". Below all this text are green, yellow, and blue streaks of water color paint.]

Within the second research theme of integrating critical animal studies into environmental education I completed two projects: a mock syllabus for a follow-up course to ENVS 499T (refer to Appendix P: Mock Syllabus & Lessons for "Animals in Environmental Education"); and a paper I presented on interdisciplinary interspecies pedagogies at I presented at the 2020 Dimensions of Political Ecology (DOPE) Conference. The mock syllabus was

designed for a course titled “Animals in Environmental Education” and explored the ways in which more-than-human animals are portrayed in the field. It outlined course content that challenged dominant anthropocentric narratives around other species within the field, and explored ways to learn about more-than-human animals as agents of environmental change. At the DOPE conference I presented an argument for the implementation of such courses within environmental education programs. I argued that the unique vision of critical animal studies, with its specific focus on interspecies justice and multi-scalar analysis, offers important insights and expansive strategies to the field of environmental education. I used examples from experiences in ENVS 499T to illustrate the way students’ understanding of environmentalism expanded to include attention to the individual and community subjectivities of other species.

I explored my third research theme by presenting on Critical Humane Education at the 2020 Comparative and International Education Society Conference. The conference theme was “education beyond the human”. This was my first opportunity to present my Critical Humane Education framework since its publication in *Teaching Liberation* (2019). In modifying the chapter for the conference, I had a chance to reflect upon the success and failures of its implementation within ENVS 499T and connect it to a (k)new knowledge framework (Aluli Meyer, 2013; Edwards; 2009). It was interesting to note how my feelings and thoughts about the framework had changed since I first began developing it in 2016. While I still stand by much of what I wrote, my Masters research helped me identify where the Critical Humane Education needs to be complexified. Specifically, the framework needs to be better situated within hxstorical knowledge production and move away from positioning itself as “new”. It also totes large-scale liberatory possibilities through its use, which could use further practical, contextual analysis, specifically considering the location, identities, and hxstories of those engaging with it.

I see this work, as well as the work around my other satellite projects, as jumping-off points for future research and praxis within critical animal studies beyond my Masters.

5.10 Concluding Reflections & Cross-Disciplinary CAS Application

In this reflection section I used purposive sampling and personal summative reflection to highlight themes of transformative learning, pedagogical development and goals, and related research within the context of my field project (Cohen & Manion, 1980). In section 5.2: Classroom Demographics & Dynamics I shared classroom demographic information and analyzed of how this affected student reactions to my own positionality as an educator. In section 5.3: Learning to Transform, I reflected upon “transformation as an endpoint (beginning?)” within ENVS 499T (Gillespie, 2019, p. 29). I drew on student work to showcase the looping, non-linear nature of student learning within the seminar, and the ways in which students instrumentalized interspecies connection and relationships to transform their understanding other animals (Gillespie, 2019). In section 5.4: Self Reflection: Looping Pages and Pedagogies, I charted my own growth and queries while implementing ENVS 499T, noting my hopes for the seminar, new understanding sparked by the seminar, and my pedagogical goals within the seminar.

In sections 5.5 – 5.8, I expanded upon these pedagogical goals. In section 5.5: Classroom Space & Socio-Emotional Learning, I examined what it meant to create a classroom space encouraging of and adaptive to the needs of young adult socio-emotional learning. In section 5.6: Addressing the Human/Animal Divide and section 5.7: Embracing Complex Subjectivities, I likewise examined how I addressed issues of intersectionality and the human/animal divide within the seminar, and how I moved away from monolithic portrayals of more-than-human animals through study of complex more-than-human subjectivities. In section 5.7: Encouraging Solidarity vs. Saviorism & Moving Beyond Suffering, I explored learning about more-than-

human animals as agents in their own lives and liberation through solidarity-based politics, advocacy, and pedagogy.

In sections 5.5 through 5.8, I also addressed the complexity of these pedagogical goals, specifically by: 1) giving attention to the range of emotions and physical responses to course content and encouraging learning with the whole self; 2) interrogating my own positionality and classroom composition when teaching on the human/animal divide; 3) embracing (k)new knowledge frameworks and relational learning experiences to best understand more-than-human subjectivities; and 4) engaging in interspecies solidarity efforts through “*including but beyond suffering*” (Corman, 2017, p. 252) approaches to more-than-human animal advocacy and education.

In section 5.9: Satellite Projects, I explored the additional research projects that emerged from my field project, including further exploration of the politics of interspecies rhetoric, more-than-human animal representation in environmental education, and contextualizing Critical Humane Education. Descriptions of these satellite projects illustrated the ways in which my own understanding of critical animal studies expanded through this field project.

Designing and teaching ENV5 499T as my Masters field project allowed these satellite projects, my pedagogical praxis, and my own understanding of critical animal studies to develop in unexpected but life-changing ways. I am eternally grateful to the incredibly supportive faculty in my department who believed in ENV5 499T and made its implementation possible. This field project sparked many new lines of inquiry and it has been an honor to share the field of critical animal studies more broadly within the Western Washington University community.

Continuing integration of critical animal studies at Western Washington University, within Huxley as well as in other departments is crucial. So too is integrating critical animals

studies content, pedagogical praxis, and frameworks at more universities in general. I thus conclude this section with suggestions, strategies, and queries for university educators who are interested in bringing critical animal studies into their academic spaces. I offer general strategies and questions for all educators interested in this process, and then pose questions to guide implementation of critical animal studies specifically within humanities and environmentally focused academic spaces. While I separate these lists to address discipline-specific concerns, I highly encourage educators to engage in interdisciplinary content and strategies when delving into critical animal studies.

Strategies for educators interested in integrating CAS into their courses:

- Familiarize yourself with the field. Read through critical animal studies texts to get an understanding of the overarching goals of the field as well as emerging content and pedagogical praxes.
- Read critical animal studies resources directly related to your field/course topic. Explore the connections between critical animal studies and what you are teaching, then find ways to integrate these connections into your course. Use trusted search engines to search [your topic] + any of the following terms:
 - Critical animal studies
 - Animal ethics
 - Animal liberation
 - Ecofeminism
 - Multispecies/interspecies
- Consider the language used around more-than-humans in your course. This includes the language you use in lectures and instruction, as well as the language in texts and other

materials students engage with. Brainstorm and educate yourself on ways that more-than-humans can be linguistically represented as sentient individuals rather than commodities or resources.

- Encourage students to understand and engage with the theory-informed action. Teaching critical animal studies content is only one step within seeking interspecies justice through education. Support and help connect students to organizations and other resources that are taking action around the issues discussed in class.
- Remember that critical animal studies includes a commitment to human social justice issues and the ways in which they intersect, interact, and build upon issues affecting other species. Integrating issues on more-than-human animal ethics into your course should also include attention related human social justice issues.
- Continually assess your own positionality and how this affects you teach critical animal studies. Likewise, assess and adapt your pedagogy based on the demographics and composition of your classroom as well as student feedback. Consider how learning about issues of animalization, dehumanization, and commodity violence is often triggering or re-traumatizing for students of identities that have been historically animalized. Be prepared to adapt curricula accordingly and give students permission to leave triggering classroom conversations.
- To begin assessing where critical animal studies frameworks and content might best fit within your course, ask yourself the following questions:
 - Where are more-than-human animals present within your course?
 - When more-than-human animals are present within your course, how are they portrayed?

- Where are more-than-human animal absent within your course?
- Do spaces exist to talk about interspecies ethical issues within your course or your department?

Guiding questions for humanities educators interested in integrating CAS into their courses:

- Where are more-than-human animal hxstories present within your course?
- Where are more-than-human animal hxstories missing within your course?
- How are more-than-human animal hxstories told or written within your course?
 - Who benefits from the ways these hxstories are told or written?
- How do Western conceptualizations of humanity and animality show up within your course?
 - In what ways can they conceptualizations be exposed, unpacked, and challenged within your course?
- When teaching on current events, are more-than-human experiences and perspectives shared?
- Does the literature within your course engage with interspecies issues?

Guiding questions for environmental educators interested in integrating CAS into their courses:

- When are more-than-human animals represented as individuals or community members within you course?
- When are more-than-human animals represented as resources within you course?
- What are ways more-than-human animals can be taught beyond species-wide traits within your course?
- Does the environmental ethic(s) taught within your course center humans?

- Which humans are centered within the environmental ethic(s) taught within your course?
- Who do you portray as agents of environmental change, maintenance, and history within your course?
- Does your course make space for students to voice ethical concerns about interspecies issues such as wildlife management policies, stewardship goals, or environmental decision-making?
 - What have you done to prepare yourself to engage with such questions in meaningful ways?

6.0 Suggestions for Future Course Design and Study

Were ENVS 499T to be taught again in the future, based on student feedback, I would recommend diversifying the types of materials assigned. The seminar reading materials were theory-heavy and predominantly written in academic language. In the future, non-academic reading materials, as well as other forms of media such as film or podcasts, could be integrated alongside theoretical pieces. This might prove to be more engaging to students and more accommodating to different learning styles. I would also recommend incorporating more relational learning experiences in which students could learn with and alongside individuals of other species, as they did on the Pigs Peace Sanctuary field trip. Such experiences, when beneficial to all involved, can help students to understand the lived-realities of more-than-humans in ways that enhance readings and classroom activities.

Within a larger scope, I believe there is a need for the creation of humanities and environmental education curriculum that implements critical animal studies pedagogy and praxis, especially for pre-university level students. I firmly believe critical animal studies should not confine itself to university and adult activist spaces. Moving forward as an educator, I am interested in exploring best practices for introducing critical animal studies into elementary, middle, and high school level curriculum. In engaging such curricular design and adaptation, attention should be paid to the social construction of more-than-humans through language. Such work should consult with fields at the forefront of such research, such as eco- and critical linguistics. Both in pedagogical praxis and curriculum design, I am committed to examining how rhetorical discourses around more-than-humans present themselves within educational settings and the effects this has on the lives of more-than-humans.

There is a need for continual research and collaboration between critical animal studies scholars and Indigenous scholars and communities, within my own research and pedagogy, and within academia, education and activism more broadly. Applying a (k)new knowledge framework to critical animal studies is crucial in living up to the field's commitment to total liberation and rejecting neocolonialism within academic and activist spaces. Likewise, continued investigation needs to be made into the ways in which critical animal studies can be applied more broadly at universities. Such investigation should engage in (k)new knowledge conversations as well. Specific attention should be paid to universities that have not historically offered critical animal studies as a course option and/or path of study. Further study should be done into best implementation strategies and methods for integrating critical animal studies themes and frameworks more readily within existing departments. Similarly, further study should be conducted around student responses to critical animal studies course offerings.

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APPENDIX A: Glossary

Glossary

1. More-Than-Human

More-than-human is defined here as those referred to as “animals” or “nature” in dominant Western discourse. Most often within my field project, more-than-human refers to animals who are not humans. However, more-than-human, as I use it throughout this report, includes agential entities considered both “living” and “non-living” within dominant Western biological classification (TallBear, 2010). As I began this project, my own definition of more-than-human was far more restricted, considering only those defined as “organisms” within Western thought traditions. I now recognize agential beings/entities such as oceans, entire landscapes, and stones as being part of the more-than-human as well (Medin & Bang, 2014; Watts, 2013). I am aware that terms such a “more-than-human” still center humans as that which all else is defined against. I continue to explore the rhetorical implications of speaking about/with/for other species and entities.

2. Anthropocene

Kirksey and Helmreich (2010) define the Anthropocene as a new geological era in which humans have a dominant impact on the ecological function of the planet (Kirksey, & Helmreich, 2010). It is this new geological time period I refer to when speaking to the need for interdisciplinary interspecies pedagogies. It is important to consider which humans impact ecological function more than others within this geological era. Hxstories of imperialism, colonialism, and white supremacy are intimately tied to the creation of the Anthropocene and to the disruption of existing ecologically holistic educational and knowledge systems.

3. (K)new Knowledge

Māori scholar Shane Edwards (2009) explains that the concept of (k)new knowledge acknowledges:

That the degree of our colonial inflections, the subjugation of our ways of knowing and being have had the effect that things we may be constructing as ‘new’ may actually have already been known by our ancestors and we are simply engaging in the powerful project of re-membering (p. 43).

I use this term throughout this report to argue critical animal studies as a field, and the scholars within it, must commit to critically examining what we are “constructing as ‘new’” which may in fact “have already been known” (Edwards, 2009, p. 43).

4. Hxstory & Hxstories

In Hornig and Sambila’s (2019) *Addressing Hxstorical Amnesia: Proactively Combating Hxstorical Amnesia as a Means of Healing in Higher Education* they describe the politicized decision to write “hxstory” with an “x”, explaining:

We spell hxstory and hxstorical with an “x” to serve as a reminder of the violence created by colonization that still affects people today. In recognizing that U.S. society functions under a white cisheteropatriarchal system, we use “x” to move away from centering these systems and to give acknowledgement to hxstories and communities who are often erased (p. 98).

I spell hxstory and hxstories throughout this field project in the same way, for the same reasons. My use of the “x” also extends to acknowledge more-than-humans as hxstorical agents and the ways in which they too are oppressed by cisheteropatriarchal colonial systems. I often choose to write hxstories rather than hxstory to acknowledge the multitude of ways the past is experienced and recounted.

5. The Human/The Animal

Throughout this report I often put “human” and “animal” within quotations to trouble the definitive implications of their common Western definitions. My use of quotations seeks to give the reader pause and push them to consider what it means to be human or animal, as well as who

makes these definitions to begin with. Likewise, other scholars and I often refer to “the Human” and “the Animal” to bring attention to the ways in which these two categories have been pitted against each other as rigid categories of distinction. I ask readers to consider who is “the Human” and who is “the Animal”? I hope readers will consider whether these two broad categories truly do justice to the plethora of individuals that are pushed into them.

6. Womxn & Femxle

Following Hornig and Sambile’s (2019) rhetorical reasoning, I spell womxn and femxle with an “x” throughout this report. I do so to acknowledge the vast hxstories and current realities of womxanhood and femxle identity that fall outside cisheteropatriarchal colonial definition. I use these two terms together/interchangeably in regards to my own identity, but it is important to note that these terms are not alway interchangeable for other people.

7. Writing With/For

In Lloro-Bidart’s (2018) *A Feminist Posthumanist Ecopedagogy in/with/for animalScapes* they explain the use of “in/with/for” as being a way to highlight “the multiplicity of human and nonhuman others” and denote “attempts to foster deep connection in spaces of human-animal interaction, through use of the word ‘with’” (p.160). Lloro Bidart notes it is a way to suggest that, “teaching is not a solitary act, but occurs in many other agentic entities' ” and that “teaching is a political act” (p. 160). Inspired by Lloro-Bidart’s use of “with/for”, I have attempted to apply it to multispecies writing. To me, *writing with* signifies an act of writing in solidarity *with* another [individual/species], rather than as a savior of and/or expert on another. *Writing for* acknowledges that sometimes, in attempting to write with, one takes their best guess at what another [animal] wants/needs and tries to communicate this *for* them. The ultimate act of writing with/for recognizes the imperfection of the rhetorical process, and that *writing with* and *writing*

for are not mutually exclusive phenomena. Together, they produce an imperfect tension that has the potential to be more truthful and thought provoking than simply writing about another animal.

APPENDIX B: ENVS 499T Syllabus



Syllabus – ENVS 499T
Critical Animal Studies: Theory, Agency, and Action
Fall 2019
W 10AM-11:50AM BH 415
Instructor: Sarah Rose Olson
Office hours by appointment. Contact: olson31@wwu.edu

Course Description:

Critical animal studies explores relationships between human and nonhuman/more-than-human animals on individual, community, and systemic levels. The course explores key themes and predominant scholars in the field of critical animal studies, particularly within the realm of critical theory. It examines multidisciplinary texts and themes to convey the applicability of critical animal studies frameworks to a variety of fields of study.

Course Vision:

Critical animal studies (CAS) is an interdisciplinary field of study gaining traction at universities across the globe. As a field, it differs from mainstream animal studies as it is rooted in a political commitment to the liberation of all species. Critical animal studies seeks to bring nonhuman animals and nature out of the margins of Western education to engage with narratives that explore the world as interdependent rather than simply anthropocentric.

This course is intended to be one piece within the larger fight for inter-species justice and liberation. While this course provides ethical political theoretical frameworks, the goal [of critical animal studies] is to combine theory with action. It is the hope of this course that students will leave not only with new ways to analyze human-animal relations, but that they will tangibly apply these frameworks to their own lives and the systems they live within.

Course goals:

This course is built with three main goals in mind:

- Develop tools to critically assess dominant Western narratives [and how they inform actions] about animals
- Illustrating the applicability of critical animal studies as a cross-disciplinary field
- Making critical animal studies theory more accessible

Desired outcomes:*Knowledge and Understanding*

Upon completing this course students should be able to articulate:

- What constitutes critical animal studies as a field
- The nature of interlocking systems of oppression
- The scope at which critical animal studies can be applied

Competence and Skills

Upon completing this course students should be able to:

- Identify key points and connections within/between different critical theories
- Imagine/create/foster alternative [counter]narratives and actions surrounding Western human-animal relations
- Apply critical animal studies concepts to their own lives both analytically and practically
- Give examples of cross-disciplinary applications of critical animal studies theory/ideas/themes
- Analyze and critique the field of critical animal studies itself

My expectations of you:

- You bring writing materials to every class.
- You are present and prepared for class. This includes submitting one discussion question via canvas prior to class.
- You do your best to contribute to a safe-enough classroom environment based on our community guidelines (created on the first day of class).
- You communicate with me if you need to miss class or extend deadlines due to sickness (I include mental health days in this category) or other personal reasons.

What you can expect from me:

- I will do my absolute best to facilitate a safe-enough classroom environment based on our community guidelines (created on the first day of class).
- I am learning with you and still have much to learn. I will share my knowledge of critical animal studies and guide the class through activities and discussions. However, I want us all to play the role of educators and learners in this seminar.

- I will be approachable and available during the week (M to F) and can be emailed questions. I do not answer emails at night or on weekends. Therefore, be prepared to wait if you are looking for quick answers.
- I am available to meet outside of class for office hours, which can be scheduled via email. Topics in this class may provoke emotional responses from students. You are welcome to discuss emotional, mental, academic, or other concerns as they pertain to this course with me during office hours.
- I am open to feedback. Please feel free to share feedback about my instruction, course material, class time, etc. at any time over the quarter.

Course as a Master's Field Project:

Please be aware that this course is designed as part of the instructor's Master's field project. As such, class sessions will be used as research, written about, discussed with faculty advisors, and presented before a field project committee during the instructor's Master's defense. Student anonymity will be kept during this process.

Summary of Assessment:

Assignment	Due Date	Points
Attendance, participation	Throughout the quarter	50
Final Project	Dec. 4 th	25
Final Project Presentation	Dec. 4 th	25

Academic Integrity:

The principle aim of your education is to develop your own capacity for reasoned and enlightened judgment about matters of importance to yourself and your world. Your actions in this class should be consistent with this goal as well as with respect for the similar integrity of others. Thus, you should make yourself familiar with WWU's policies on academic honesty such as citation of sources and plagiarism, and understand the potential consequences.

See <http://www.wwu.edu/integrity/>; and University Catalog, [Appendix D—Academic Honesty Policy And Procedure](#)

Disability Accommodation:

Any student with a documented disability is encouraged to speak to the instructor in the first week of class, or to the Office of Student Life (360-3083) to arrange for suitable accommodation.

Please let me know (whether your disability is documented or not) how I can make this course most accessible to you and your peers. I am always open to feedback in this regard.

Student Services:

Western encourages students to seek assistance and support at the onset of an illness, difficulty, or crisis, and provides services through the Health Center, the Counseling Center, the University Police, and the Dean of Students.

Grade Ranges:

93-100 A (there are no A+ at WWU)

90-92.5 A-

87-89.5 B+

83-86.5 B

80-83.5 B-

Standing Rubric:

Participation

Participation is worth half your grade (50 points). We will meet ten times over the course of the quarter and you will have an opportunity to earn up to 5 points per class in participation points.

Criteria	Excellent (5 pts)	Satisfactory (4 pts)	Unsatisfactory (2 pts)	Poor (0 pts)
Attendance (50%)	Student is physically present, on time, has a discussion question prepared (2.5 pts)	Student is physically present, occasionally a minute or two late, has a discussion question prepared (2 pts)	Student is physically present, but is late to class and/or does not have a discussion question prepared (1 pt)	Student is not physically present and is not excused from class (0 pts)
Engagement (50%)	Student challenges themselves during discussions and activities. This can be done through verbal/written communication or obvious active listening (2.5 pts)	Student engages thoughtfully in discussion and activities. This is done through verbal or written communication or obvious listening (2pts)	Student sometimes engages in discussion and activities but is not engaged throughout the entirety of the class period (1 pt)	Student does not participate in any activity or discussion (0 pts)

Schedule of topics, activities, and readings (subject to change):

WEEK 1 INTRODUCTION TO CAS: Community, Syllabus, Exploring CASWednesday, September 25th

Readings: Please come to class having read the following (only two pages)

- Best, S., et al. Introducing Critical Animal Studies.

WEEK 2 INTRODUCTION TO CAS: Theory to Action, (K)new KnowledgeWednesday, October 2nd

Readings:

- Best, S. The Rise of Critical Animal Studies: Putting Theory into Action and Animal Liberation into Higher Education
- TallBear, K. Why Interspecies Thinking Needs Indigenous Standpoints (online at <https://culanth.org/fieldsights/260-why-interspecies-thinking-needs-indigenous-standpoints>)
- OPTIONAL: Aluli Meyer, M. Holographic Epistemology: Native Common Sense

In-Class Lecture:

- Aluli Meyer, M. Holographic Epistemology: Native Common Sense

WEEK 3 CONNECTIONS: Animals, Race, DisabilityWednesday, October 9th

Readings:

- Deckha, M. The Subhuman as a Cultural Agent of Violence.
- Class will be split into two groups*, each reading *one* of the following:
 - Ko, A., Ko, S. Addressing Racism Requires Addressing the Situation of Animals. *Aphro-ism: Essays on Pop Culture, Feminism, and Black Veganism from Two Sisters*.
 - Taylor, S. Beasts of Burden: Disability Studies and Animal Rights.
- *Please come prepared to give a brief summary of your article to the other group.

WEEK 4 CAS AND EMOTIONS: Grief, Violence, Animals as CommoditiesWednesday, October 16th

Readings:

- Gillespie, K. Witnessing Animal Others: Bearing Witness, Grief, and the Political Function of Emotion.

Please watch or read *one* of the following:

- Dominion (<https://www.dominionmovement.com/watch>)
- Peaceable Kingdom (<http://www.peaceablekingdomfilm.org/#>)
- Earthlings (<http://www.nationearth.com>)
- The Ghosts in Our Machine (<https://www.theghostsinourmachine.com>)
- Pachirat, T. Every Twelve Seconds. Chapter 3.
- OPTIONAL: Stanescu, J. Species Trouble: Judith Butler, Mourning, and the Precarious Lives of Animals.

WEEK 5 WRITING WITH/FOR ANIMALS pt. 1: Animals as Metaphor

Wednesday, October 23rd

Readings:

- Stibbe, A. Language, Power, and the Social Construction of Animals.

WEEK 6 WRITING WITH/FOR ANIMALS pt. 2: Multispecies Ethnographies

Wednesday, October 30th

Readings: (Please read *one* of the following examples of multispecies narratives)

- Rauito, P., Hohti, R., Leinonen, R-M., & Tammi, T. Reconfiguring urban environmental education with ‘shitgull’ and a ‘shop’.
- Todd, Z. Fish pluralities: Human-animal relations and sites of engagement in Paulatuq, Arctic Canada.
- Bailey, E.T. Part II: A Green Kingdom. *The Sound of a Wild Snail Eating*.
- Bailey, E.T. Part III: Juxtapositions. *The Sound of a Wild Snail Eating*.

In-Class Lecture:

- Kirksey, E. S., & Helmreich, S. The Emergence of Multispecies Ethnography
- Todd, Z. An Indigenous Feminist’s Take on the Ontological Turn: ‘Ontology’ is Just Another Word for Colonialism.

WEEK 7 WRITING WITH/FOR ANIMALS pt. 3: “Objectivity”, Multispecies Narratives

Wednesday, November 6th

Readings:

- Guess, C. With Me.
- OPTIONAL: Pedersen, H. Knowledge in the “animal turn”: multiplying the image of thought, empathy, and justice.

In Class: Guest speaker Professor Carol Guess

- Practice Writing With/For Animals with Prof. Guess

WEEK 8 WRITING WITH/FOR ANIMALS pt. 4: Exploring Our Own Writing, Workshopping
 Wednesday, November 13th

Writing:

- Submit your own writing piece that explores writing with/for animals (at least 1-page double spaced). Bring a printed copy to class to workshop.

WEEK 9 CAS AND EMOTIONS: Joy, Flourishing, Animals at Sanctuary
 Wednesday, November 20th

Readings:

- Corman, L. Ideological Monkey Wrenching: Nonhuman Animal Politics Beyond Suffering.

In-Class Lecture

- Kosek, J. Ecologies of Empire: On the New Uses of the Honeybee.

WEEK 10: NO SCHOOL – Thanksgiving Holiday: Anti-Colonialism & Animal Liberation
 Wednesday, November 27th

Watch:

- “Anti-Colonialism & Animal Liberation” by Amanda Lickers and Dylan Powell (online at <https://vimeo.com/132293327>)

WEEK 11: FINAL PROJECT PRESENTATIONS
 Wednesday, December 4th

WEEK 12: NO CLASS – Focus on your other finals!
 Wednesday, December 11th

Bibliography for this course:

Adams, C. J. (1990) *The Sexual Politics of Meat: A Feminist-Vegetarian Critical Theory*. Continuum.

Aluli Meyer, H. (2013). Holographic Epistemology: Native Common Sense. *China Media Research* 9(2), 94 – 101.

Bailey, E. T. (2010). *The Sound of a Wild Snail Eating*. Algonquin Books of Chapel Hill.

- Best, S., et al. (2007). Introducing Critical Animal Studies. *Animals Liberation Philosophy and Policy* 5(1). 4 – 5.
https://www.academia.edu/35191640/Introducing_Critical_Animal_Studies
- Best, S. (2009). The Rise of Critical Animal Studies: Putting Theory into Action and Animal Liberation into Higher Education. *Journal for Critical Animal Studies*, 7(1), 9 – 53.
- Corman, L. (2017). Ideological Monkey Wrenching: Nonhuman Animal Politics Beyond Suffering. D. Nibert (Ed.), *Animals and Capitalism*. 252-269. Praeger.
- Deckha, M. (2010). The Subhuman as a Cultural Agent of Violence. *Journal for Critical Animal Studies*, 8(3), 28 – 52.
- Gillespie, K. (2016). Witnessing Animal Others: Bearing Witness, Grief, and the Politics of Emotion. *Hypatia*, 31(1), 572 – 588.
- Guess, C., & Magee, K. With Me. In *With Animal* (pp. 59 – 65). Black Lawrence Press.
- Ko, A., & Ko, S. (2017). *Aphro-ism: Essays on Pop Culture, Feminism, and Black Veganism from Two Sisters*. Brooklyn, NY: Lantern Books.
- Kosek, J. (2010). Ecologies of Empire: On the New Uses of the Honeybee. *Cultural Anthropology* , 25(4), 650 – 679. <https://www.jstor.org/stable/40930493>
- Kirksey, E. S., & Helmreich, S. (2010). The Emergence of Multispecies Ethnography. *Cultural Anthropology*, 25(4), 545 – 576. DOI: 10.1111/j.1548-1360.2010.01069.
- Malamud, R. (2003). *Poetic Animals and Animal Souls*. Palgrave Macmillan US.
- Pachirat, T. (2013). *Every Twelve Seconds: Industrialized Slaughter and the Politics of Sight*. Yale University Press.
- Pedersen, H. (2014). Knowledge Production in the “Animal Turn”: Multiplying the Image of Thought, Empathy, and Justice. In *Exploring the Animal Turn: Human-Animal Relations in Science, Society, and Culture*, 13 – 18. <http://uu.diva-portal.org/smash/get/diva2:771244/FULLTEXT01.pdf>
- Powell, D., & Lickers, A. (2015). *Anti-Colonialism & Animal Liberation*. Vimeo.
<https://vimeo.com/132293327>
- Rauito, P., Hohti, R., Leinonen, R-M., & Tammi, T. (2017). Reconfiguring urban environmental education with ‘shitgull’ and a ‘shop’. *Environmental Education Research*, 23(10), 1379 – 1390. DOI: 10.1080/13504622.2017.1325446

- Stanescu, J. (2012). Species Trouble: Judith Butler, Mourning, and the Precarious Lives of Animals. *Hypatia*, 27(3), 567 – 582. https://www-jstor-org.ezproxy.library.wvu.edu/stable/23254841?seq=1#metadata_info_tab_contents
- Stibbe, A. (2001). Language, Power and the Social Construction of Animals. *Society & Animals*, 9(2), 145 – 161.
- TallBear, K. (2011). *Why Interspecies Thinking Needs Indigenous Standpoints*. Society for Cultural Anthropology. <https://culanth.org/fieldsights/why-interspecies-thinking-needs-indigenous-standpoints>
- Taylor, S. (2011). Beasts of Burden: Disability Studies and Animal Rights. *Duke University Press*(19:2), 191 – 222. Retrieved from <https://www.jstor.org/stable/10.5250/quiparle.19.2.0191>
- Todd, Z. (2016). An Indigenous Feminist's Take on the Ontological Turn: 'Ontology' is Just Another Word for Colonialism. *Journal of Historical Sociology*, 29(1), 4 – 22. DOI: 10.1111/johs.12124
- Todd, Z. (2014). Fish pluralities: Human-animal relations and sites of engagement in Paulatuug, Arctic Canada. *Études/Inuit/Studies*, 38(2), 217 – 238.

Assignment descriptions:

Participation

Students are expected to illustrate a high level of engagement during each class period. I encourage each student to share at least once during class discussions. However, active listening also counts towards participation grades for those moments in which students are not comfortable engaging verbally on a particular subject or are aiming to take up less space within a given discussion. Students who chose not to engage verbally on a given day are encouraged to jot down notes and ideas throughout class discussions. Students who are disengaged, on their phones, or continually unwilling to participate throughout the quarter will not receive full participation points.

Discussion Questions

Discussion questions count as part of students' attendance grade. Students are asked to submit *one* discussion question to canvas prior to the beginning of each class. The question should relate to the assigned readings/media for the week. Making connections between current and past readings is encouraged but not required.

Final Project

Project Description:

- Students are asked to apply a theme(s) they learned in class to: A) an aspect of your life outside of school or B) your area of study. This prompt is meant to be broad in nature; how you choose to apply a theme(s) (through action, thought, conversation, investigation) is up to you.
- Your project does not need to be huge in scope or time, I mainly want to see that you have taken sufficient time and energy to be thoughtful, and critically engage with your project.
- Students may work in groups or pairs if they choose to do so, just please let me know ahead of time.
- Students will give a brief presentation of their final projects on Dec. 4th or submit a 1-2 page (double spaced) written reflection/essay on their project.

Be creative! Examples of routes to take include, but are not limited to:

- Art: painting, drawing, comics, sculptures, murals, stickers, graphic design, photography
- Online: social media outreach, blog
- Video: vlog, documentary, creative movie
- Theatrical: write or act out a play or skit, create an improv activity for the class
- Musical: write or perform a song, rap, instrumental number
- Written: keep a journal, an essay, a magazine article, poetry, satire, short story, sci-fi, letter writing (to organizations, political figures, etc.)
- Action: make an action plan! *Examples include:* personal action plans such as logging changes in personal life in relation to class themes; community action plans such as attending or organizing several related events/demos; logging related organization/club meetings attended over the quarter

Please be prepared to submit proof of your project via Canvas:

- Photos of art
- Scans of journals
- Upload digital files (essays, photos, etc.)
- Upload videos
- However else you want to show me what you've done

Final Project Presentation or Reflection:

Students are asked to give a brief presentation OR submit a 1-2 pages (double spaced) reflection/essay summarizing the concept of their project and the process of bringing it together. Students are encouraged to be creative in how they present their project.

About the instructor:

I am an educator currently pursuing an Environmental Education Masters from WWU's Huxley College of the Environment. I have a B.A. in Comparative History of Ideas with a focus in critical animal, environmental, and gender studies from the University of Washington. My main areas of academic interest are critical animal studies, ecofeminism, and social justice education.

Many other aspects of my life and identity inform this course as well. It is designed through the lens of a white, queer, able-bodied, settler-colonist, class privileged, U.S. citizen, thin, depressive, anxious, vegan, university educated, femme and femxle identity. I encourage students to consider the ways my positionality informs this course in obvious and subtle ways. This course was not created from an objective viewpoint, as I believe none can be. I believe this curriculum is inevitably most successful when engaged with by people of various identities who critically work to unpack the lessons and materials provided, but also the course itself.

Outside Influences:

As an avid social media user, I think it is important to give credit to the pages and creators I interact with/consume on a daily basis that impact my worldview, ways of thinking, and methods of teaching. Below is a list of Instagram and Facebook pages I learn from regularly and highly recommend:

Instagram:

- @ihartericka
- @earth_lib_kollect
- @teachandtransform
- @ahigginsbooks
- @reclaimtheanimal
- @encompassvmnt
- @the_christopher_sebastian
- @veganhiphopmovement
- @black_vegans_rock
- @bettereatinginternational
- @ciyja
- @foodempowermentproject
- @gabalexa
- @britthawthorne
- @beaglefreedom
- @jacqthetripper
- @terraincognitamedia
- @decolonize
- @afrosexology
- @thenapministry
- @nationalbailout
- @decolonialatlas
- @decolonialatlas
- @vegan.elly

Facebook:

- @AlokVMenon
- @Animal.Indigenous.Movement
- @EvolveOurPrisonFarms
- @DecolonizeYourDiet
- @CollectivelyFree
- @aveganchildsjourneyGensisForAnimals
- @MothersAgainstDairy
- @Antispeciesistcollective
- @VINEsanctuary
- @angryhijabi
- @Austic.Hoya
- @awellfedworld
- @paxahismagethen
- @MatriarchalScholar
- @PCRM.org
- @rethinkingschools
- @soulfirefarm
- @growwhereyouare
- @Veganvoicesofcolor
- @RubyHamadWriter
- @aprivilegedvegan
- @abreezeharper
- @assignedmale
- @NorthwestAnimalRightsNetwork

APPENDIX C: Community Expectations for ENVS 499T

Date Implemented: 9/25/19

Week Number: 1

Course Theme: Introduction to CAS: Community, Syllabus, Exploring CAS

Community Expectations for ENVS 499T

1. Oppressive behavior and language will not be tolerated. This includes but is not limited to racism, sexism, ableism, queerphobia/antagonism, transphobia/antagonism, anti-blackness, classism, fatphobia, ageism, or anti-immigrant rhetoric. We will be learning about power and privilege dynamics in this class and I want you all to reflect and act upon how you can situate yourselves in a non/anti-oppressive manner in this classroom. I will do my absolute best to mediate and enforce this community expectation, but if there are incidents I miss, please let me know (if you feel comfortable doing so).
2. Please allow for openness to new ideas and knowledge, so long as they are not harmful.
3. Please allow space for emotions in the classroom. Please refrain from tone-policing anger, sadness, or other emotions often deemed “bad”.
4. Remember that we are learning upon violently stolen and continually occupied Lummi and Nooksackland. I encourage you to constantly consider what it means to learn what we do in this course, on this land, and to question where the connections and disconnections between the two (the course and the land) lie.
5. If you are called out or asked to re-think an idea please take the time to do so. This class is about working towards a more liberatory future, and that can begin by looking inside ourselves and confronting our own biases and mistakes.

APPENDIX D: Temperature Check #1 Worksheet

Date Implemented: 9/25/19

Week Number: 1

Course Theme: Introduction to CAS: Community, Syllabus, Exploring CAS

Temperature Check #1

1. How comfortable do you feel reading, understanding, and engaging with theory-heavy text?

2. Have you taken courses or engaged in other experiences that critically discuss issues of race, gender, disability, class, or species? Please give a brief overview of such experience(s):

3. What are you most excited about in this class?

4. What are you most nervous about?

5. What can I do to help you succeed in this course?

6. Is there anything else you want me to know about you or your experiences prior to this course?

APPENDIX E: Student Response Samples (Temperature Check #1)

Date Implemented: 9/25/19

Week Number: 1

Course Theme: Introduction to CAS: Community, Syllabus, Exploring CAS

Student Response Samples (Temperature Check #1)

1. How comfortable do you feel reading, understanding, and engaging with theory-heavy text?

Sample A: *I feel pretty comfy with theory, I have taken a few feminist and critical race theory courses. I appreciate when jargon is clearly defined (i.e. writing definitions on the board)*

Sample B: *I'm a little wary. I am a tactile learner, so theory seems to confuse me but I will get through it. I just might take more time.*

2. Have you taken courses or engaged in other experiences that critically discuss issues of race, gender, disability, class, or species? Please give a brief overview of such experience(s):

Sample C: *Yes. I have minors in Education and Social Justice, and EE, so I've encountered many classes discussing these topics (above and critical Indigenous studies)*

Sample D: *Yes. Traveling, living in different countries, family, liberal arts courses.*

3. What are you most excited about in this class?

Sample E: *I have no experience in animal studies and I'm excited to soak up perspectives and information!*

Sample F: *Figuring out the best ways to support animal liberation.*

4. What are you most nervous about?

Sample G: *Heated/passion drive debate can be intense but I expect it will be respectful so not too nervous.*

Sample H: *Having to express feelings and where they come from. I have never been asked where the anxiety or emotion is coming from your body.*

5. What can I do to help you succeed in this course?

Sample I: *Remain accessible and offer ways to engage in discussions.*

Sample J: *Be available and care about the topic – a teacher who cares about their topic makes it way easier to learn from*

APPENDIX F: Best (2009) Discussion Prompts

Date Implemented: 10/2/19

Week Number: 2

Course Theme: Introduction to CAS: Theory to Action, (K)new Knowledge

Best (2009) Discussion Prompts

Guidelines for discussion:

- Contextualize your responses/questions
 - Avoid generalizations
 - Be specific in who/what/where/when you are talking about
 - Avoid stereotypes
 - Avoid speaking for others
 - Use “I think/feel” statements
- Raise a hand in small group discussions if mediation is needed
- Take notes instead of/in addition to verbal discussion if the latter provokes anxiety or other such responses

Group discussion prompts:

- Who is Best’s audience?
- How accessible is this piece to people interested in animals, but new to critical animal studies as a field?
- Is Best’s goal to be accessible?
- How might Best respond to our claims about who the audience is?
- Do you have any critiques of Best?
- What might total liberation or animal liberation look like to you?
- How does animal liberation operate on different scales and what are the different praxes (informed practices) of liberation efforts on these scales?

References:

Best, S. (2009). The Rise of Critical Animal Studies: Putting Theory into Action and Animal Liberation into Higher Education. *Journal for Critical Animal Studies*, 7(1), 9 – 53.

APPENDIX G: Temperature Check #2 Worksheet

Date Implemented: 10/16/19

Week Number: 4

Course Theme: CAS and Emotions: Grief, Violence, Animals as Commodities

Temperature Check #2

1. What aspects of the seminar have you enjoyed so far?

2. What suggestions do you have for the seminar moving forward?

3. What kind of discussion settings and/or activities have worked best for your learning (circle all that apply):
 - a. Large group discussions
 - b. Small group discussions
 - c. Partner sharing
 - d. Using the white/black board to share ideas
 - e. Written Reflections
 - f. Other:

4. What do you want to learn more about?

5. Do you have any questions for me?

APPENDIX H: Student Response Sample (Temperature Check #2)

Date Implemented: 10/16/19

Week Number: 4

Course Theme: CAS and Emotions: Grief, Violence, Animals as Commodities

Student Response Sample (Temperature Check #2)

6. What aspects of the seminar have you enjoyed so far?

Sample A: *I've enjoyed having the opportunity to explore ideas about the relationship between humans and animals. It's allowed me to unpack my own experiences and figure out some of the moral dilemmas I've faced in my own relationships with animals.*

Sample B: *It feels like a safe space to work through different ideas/emotions regarding the content. I like meeting in small groups before class discussion.*

7. What suggestions do you have for the seminar moving forward?

Sample C: *It can be stressful to feel like I'm the only person with something to say. I think making some "deliverables" from small group work could help jump start conversations.*

Sample D: *The discussion semi-circles/circles have been super productive; continuing to incorporate those will encourage us to keep bouncing ideas and questions off each other.*

8. What kind of discussion settings and/or activities have worked best for your learning (circle all that apply):
- | | |
|----------------------------|---|
| a. Large group discussions | d. Using the white/black board to share ideas |
| b. Small group discussions | e. Written reflections |
| c. Partner sharing | f. Other: |

Student Responses:

A = 9/11 | B = 6/11 | C = 4/11 | D = 2/11 | E = 5/11 | F* = 1/11

**Some lectures are nice to prompt ideas/thoughts.*

9. What do you want to learn more about?

Sample E: *Actionable plans. Realistic steps to equity. Conservation/pets/zoo breeding programs in the CAS scope.*

Sample F: *Zoos and sanctuaries, and the difference/what makes one applicable to CAS beliefs/goals.*

APPENDIX I: Emotional Learning Reflection Worksheet

Date Implemented: 10/16/19

Week Number: 4

Course Theme: CAS and Emotions: Grief, Violence, Animals as Commodities

Emotional Learning Reflection

Instructions: Please briefly respond to *two* of the following prompts regarding the readings/media assigned for this week. Please circle the prompts you are responding to.

- Gillespie writes about “the political function of emotion”. What might the political function of emotion (or lack thereof) be in an educational setting? (Consider: who benefits when emotion is taken out of education? Who suffers?)
- If any, what instances of cognitive dissonance/defensiveness/mental resistance came up for you while engaging with this week’s readings/media?
- How did your body physically respond to the readings/media you consumed?
- What emotions came up for you? Did any of them surprise you? What emotions do you feel now reflecting on this week’s media/readings?

References:

Gillespie, K. (2016). Witnessing Animal Others: Bearing Witness, Grief, and the Politics of Emotion. *Hypatia*, 31(1), 572 – 588.

APPENDIX J: *Harry Potter* Textual Analysis Worksheet

Date Implemented: 10/23/19

Week Number: 5

Course Theme: Writing With/For Animals pt. 1: Animals as Metaphor

Harry Potter Textual Analysis: Writing With/For Animals

Instructions: As a pair, draw on Stibbe (2001), Adams (1990), and our other classroom discussions around animals, language, and power dynamics to analyze the chapter eight “The Potions Master” from *Harry Potter and the Sorcerer’s Stone* (1998). Consider the language used around animals in this chapter and what messages are thus conveyed to readers.

Use this sheet as well as the printed packet to ask questions, make statements, offer constructive criticism and advice, or draw diagrams. If you know the series well, feel free to make connections to other scenes in the books/films concerning how animals are depicted in the Wizarding World.

References:

- Adams, C. J. (1990). *The Sexual Politics of Meat: A Feminist-Vegetarian Critical Theory*. Continuum.
- Rowling, J. K. (1998). *Harry Potter and the Sorcerer’s Stone*. New York: Scholastic Inc.
- Stibbe, A. (2001). Language, Power and the Social Construction of Animals. *Society & Animals*, 9(2), 145 – 161.

APPENDIX K: Multispecies Ethnographies Response Worksheet

Date Implemented: 10/30/19

Week Number: 6

Course Theme: Writing With/For Animals pt. 2: Multispecies Ethnographies

Multispecies Ethnographies Response

Group member names (optional):

Multispecies ethnography read (circle one): Bailey Rautio et al. Todd

Instructions: As a group, discuss the following prompts. One person within your group should act as a scribe and record your answers/thoughts below. One person should be prepared to present your responses with the class after the break. Please try to be as clear and concise as possible as to best help the other groups understand your reading.

1. Summarize the main points of your reading.
2. List one way your reading relates to the Multispecies Ethnography (Kirksey & Helmreich, 2010) section of the lecture.
3. List one way your reading is related to the Ontological Turn (Todd, 2016) section of the lecture.

References:

Bailey, E. T. (2010). *The Sound of a Wild Snail Eating*. Algonquin Books of Chapel Hill.

Rautio, P., Hohti, R., Leinonen, R-M., & Tammi, T. (2017). Reconfiguring urban environmental education with 'shitgull' and a 'shop'. *Environmental Education Research*, 23(10), 1379 – 1390. DOI: 10.1080/13504622.2017.1325446

Todd, Z. (2014). Fish pluralities: Human-animal relations and sites of engagement in Paulatuuq, Arctic Canada. *Études/Inuit/Studies*, 38(2), 217 – 238.

APPENDIX L: Temperature Check #3 Worksheet

Date Implemented: 12/4/19

Week Number: 11

Course Theme: Final Presentations

Temperature Check #3

1. What is your biggest take-away from this course?
2. How does this class apply to your field of study?
3. How would you define critical animal studies?
4. What emotions came up for you in reflecting on this class? Where did you feel these emotions in your body?
5. What was your favorite use of class time? (i.e. large discussions, lectures, workshopping, small group work, written reflections, field trip, etc.)
6. If this course were taught again, what improvements or feedback would you make/give?
7. Would you like to see more critical animal studies courses offered at WWU in the future? (Why?)
8. Other comments:

APPENDIX M: Student Response Sample (Temperature Check #3)

Date Implemented: 12/4/19

Week Number: 11

Course Theme: Final Presentations

Student Response Sample (Temperature Check #3)

1. What is your biggest take-away from this course?

Sample A: *My biggest take away was there are not a lot of answers to these hard questions that were discussed and that is okay. I think the important part is to keep thinking and evaluating these questions as our lives go on and know that it is okay to change and adapt our conclusions.*

Sample B: *Academically I feel like I'll more readily recognize where autonomy is being denied and better know how to address that.*

2. How does this class apply to your field of study?

Sample C: *With environmental and international studies, critical animal studies really brings a whole other element and component of these topics not typically discussed or integrated... I found this to be super important!*

Sample D: *As an environmental science major animals are involved. As a science major it [is] hard to talk about themes that aren't fact. When I write papers I want to keep in mind the animals but I don't [know] how it will fit into a heavily structured paper.*

3. How would you define critical animal studies?

Sample E: *Critical Animal Studies is the study of interspecies coexistence and hxstories throughout time and into the future.*

Sample F: *Strongly analyzing one's relationships and emotions towards non-human beings and the actions that reflect that.*

4. What emotions came up for you in reflecting on this class? Where did you feel these emotions in your body?

Sample G: *Love for animals and for people who care about them and do this work (heart). Hope (head/chest). Excitement for myself to integrate this knowledge (skin).*

Sample H: *I felt defensive at times but tried to work with and through those feelings because you can't grow if you put a wall up.*

5. What was your favorite use of class time? (i.e. large discussions, lectures, workshopping, small group work, written reflections, field trip, etc.)

Sample J: *Field trip, written reflections, analysis of other works like Harry Potter.*

Sample K: *Discussion and being able to understand others' perspectives.*

6. If this course were taught again, what improvements or feedback would you make/give?

Sample L: *Maybe assign a podcast with a transcript as a reading. I like the video assignments.*

Sample M: *I would like to do more in-class writing/activities. Possibly more discussion of wild animals and ecology in the context of CAS.*

7. Would you like to see more critical animal studies courses offered at WWU in the future? (Why?)

Sample N: *Yes, also integrated into more class curriculum would be amazing because CAS applies/can be applied to many different fields.*

Sample O: *YES! This was such a valuable course to me, as someone who wanted to take CAS for years but never saw it offered at WWU.*

8. Other comments:

Sample P: *I think other sides of the animal process aren't considered enough. I would like the professor to play more devil's advocate when looking into relations with animals and also gaining the needed (opposite) knowledge respectfully. Ex: visiting animal labs on campus, explaining that the ideas of animals (ex: labs, zoos, pets, conservation) are on a spectrum of good and bad outcomes and intent.*

Sample Q: *Favorite class ever!*

APPENDIX N: Student Final Project Sample #1 (Zine)

For their final projects, students were asked to create a project of any medium that connected critical animal studies to their personal life or to their academic major.

This is a zine completed by W.B.M. as their final project for the class. Below are scans of the zine as whole, as well as close-ups of individual panels/pages. W.B.M. explained their project in the following reflection:

I am making a zine based on the interactions between Critical Animal Studies and the animal dissections I have performed this quarter in my Intro to Organismal Biology Class. Zines are a form of communication that deviate from the restrictions of academia, the filtering of mainstream literature, and the commodification of a product. As my opinions on animal research may be controversial and my reflections too personal for the scrutiny of scientific analysis, I found zines to be a very comfortable corner in which I can express myself and create my statements.

In the zine, I highlight my positionality in context of the non-human animals I work with. In the poem "How to Kill A Clam", I identify the crossroads I sit at, in which I am both an actor and a witness of animal violence in my scientific settings. My Lumbricus drawings describe a grossly romanticized non-violent interaction between earthworms and lab equipment used for their dissection. Having shown this artwork to people already, the reactions are often quite strong, even in those who I didn't expect to react at all. It is evident that combining the tool of an obvious macabre fate and the see-through sugar-coating of that ensemble causes the viewer to challenge their perceptions of normalized understandings of animal interaction.

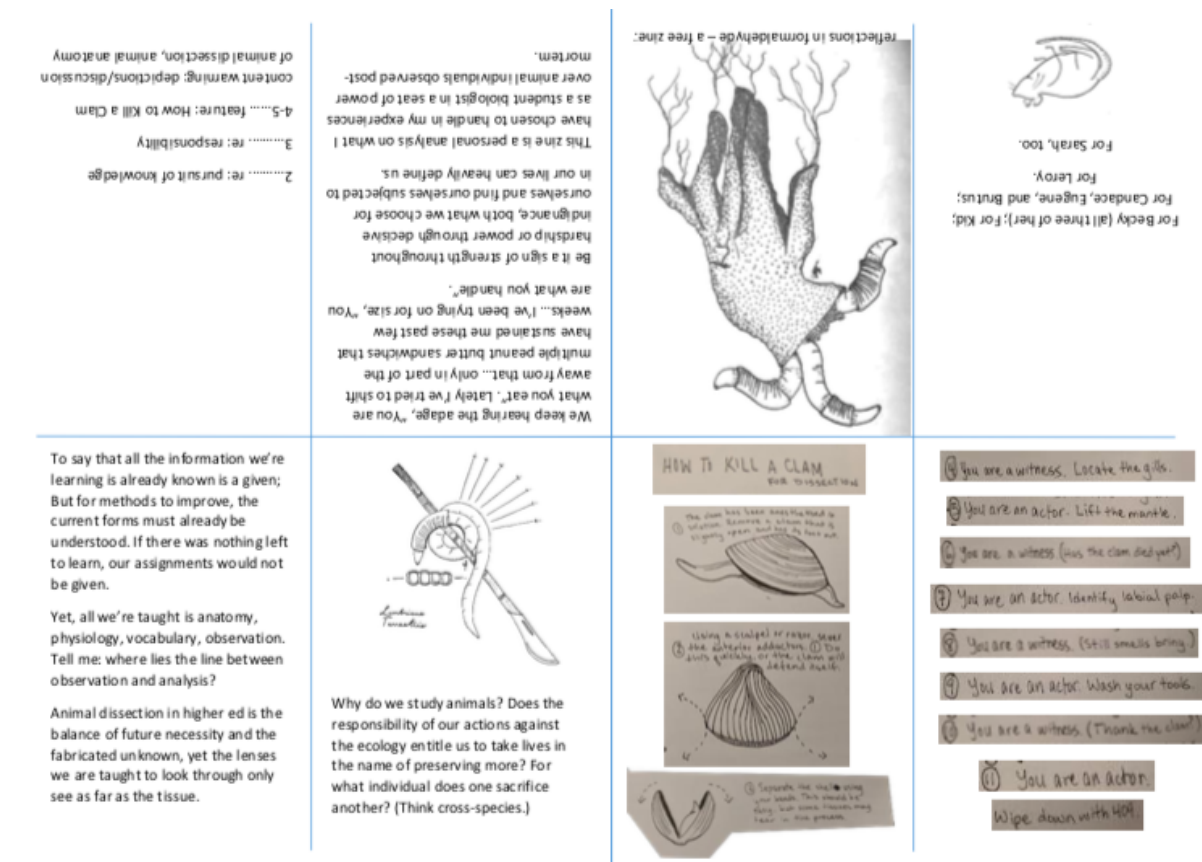


Figure 8. Zine by student W.B.M.

[Image Description: A zine including all 8 panels represented on one page, as it looks prior to folding. Each panel/page is divided by bright blue lines. The top row of panels are upside down. The bottom row of panels are right side up. Individual panel descriptions given below.]

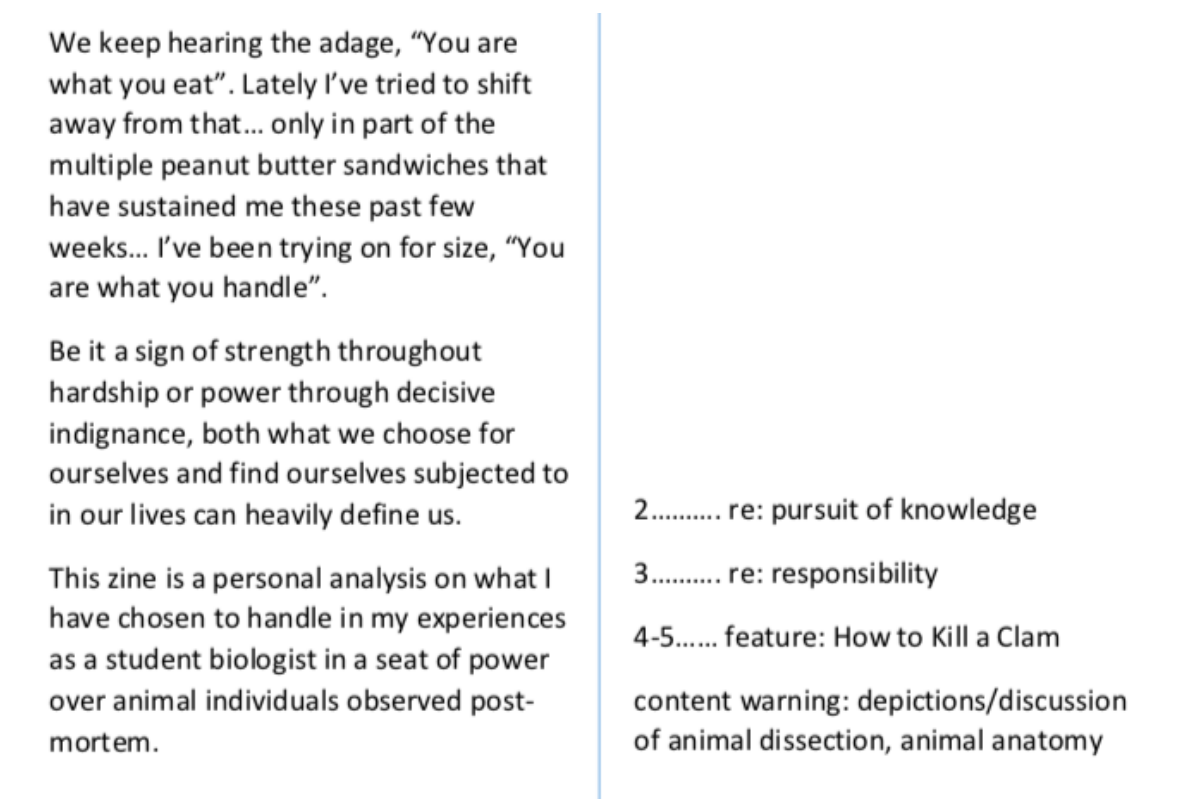


Figure 9. Panels 1-2 of W.B.M.’s zine

[Image Description: Two panels of the zine. Both contain black text on white backgrounds. They are separated by a blue line. The text in the first panel reads: “[Paragraph one] We keep hearing the adage, “You are what you eat”. Lately I’ve tried to shift away from that... only in part of the multiple peanut butter sandwiches that have sustained me these past few weeks... I’ve been trying on for size, “You are what you handle”. [Paragraph two] Be it a sign of strength throughout hardship of power through decisive indignance, both what we choose for ourselves and find ourselves subjected to in our lives can heavily define us. [Third paragraph] This zine is a personal analysis on what I have chosen to handle in my experiences as a student biologist in a seat of power over animal individuals observed post-mortem”. The text in the second panel reads: “2..... re: pursuit of knowledge [line break] 3..... re: responsibility [line break] 4-5..... feature: How to Kill a Clam [line break] content warning: depictions/discussion of animal dissection, animal anatomy”]

For Becky (all three of her); For Kid;
For Candace, Eugene, and Brutus;
For Leroy.

For Sarah, too.



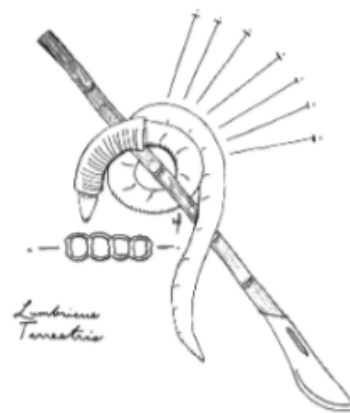
Figure 10. Panels 3-4 of W.B.M.'s zine

[Image description: Two panels of the zine. Both contain black text on white backgrounds. They are separated by a blue line. Each panel has an accompanying illustration as well. The first panel reads: "For Becky (all three of her); For Kid; For Candace, Eugene, and Brutus; For Leroy. For Sarah, too." Below the text is the black outline of a rat. The second panel predominantly features an illustration of a glove dangling upside down. Worms and dirt emerge from the opening of the glove and roots dangle from the fingertips. Below the illustration is the text: "reflections in formaldehyde - a free zine."]

To say that all the information we're learning is already known is a given; But for methods to improve, the current forms must already be understood. If there was nothing left to learn, our assignments would not be given.

Yet, all we're taught is anatomy, physiology, vocabulary, observation. Tell me: where lies the line between observation and analysis?

Animal dissection in higher ed is the balance of future necessity and the fabricated unknown, yet the lenses we are taught to look through only see as far as the tissue.



Why do we study animals? Does the responsibility of our actions against the ecology entitle us to take lives in the name of preserving more? For what individual does one sacrifice another? (Think cross-species.)

Figure 11. Panels 5-6 of W.B.M.'s zine

[Image description: Two panels of the zine. Both contain black text on white backgrounds. They are separated by a blue line. The second panel has an accompanying illustration as well. The first panel contains the following text: "[First paragraph] To say that all the information we're learning is already known is a given; But for methods to improve, the current forms must already be understood. If there was nothing left to learn, our assignments would not be given. [Second paragraph] Yet, all we're taught is anatomy, physiology, vocabulary, observation. Tell me: where lies the line between observation and analysis? [Third paragraph] Animal dissection in higher ed is the balance of future necessity and the fabricated unknown, yet the lenses we are taught to look through only see as far as the tissue." The second panel features an illustration depicts an earthworm curling around a scalpel-like dissection tool. The earthworm's scientific name "Lumbricus Terrestris" is written in cursive beside the illustration. Below the illustration is the text: "Why do we study animals? Does the responsibility of our actions against the ecology entitle us to take lives in the name of preserving more? For what individual does one sacrifice another? (Think cross-species.)"]

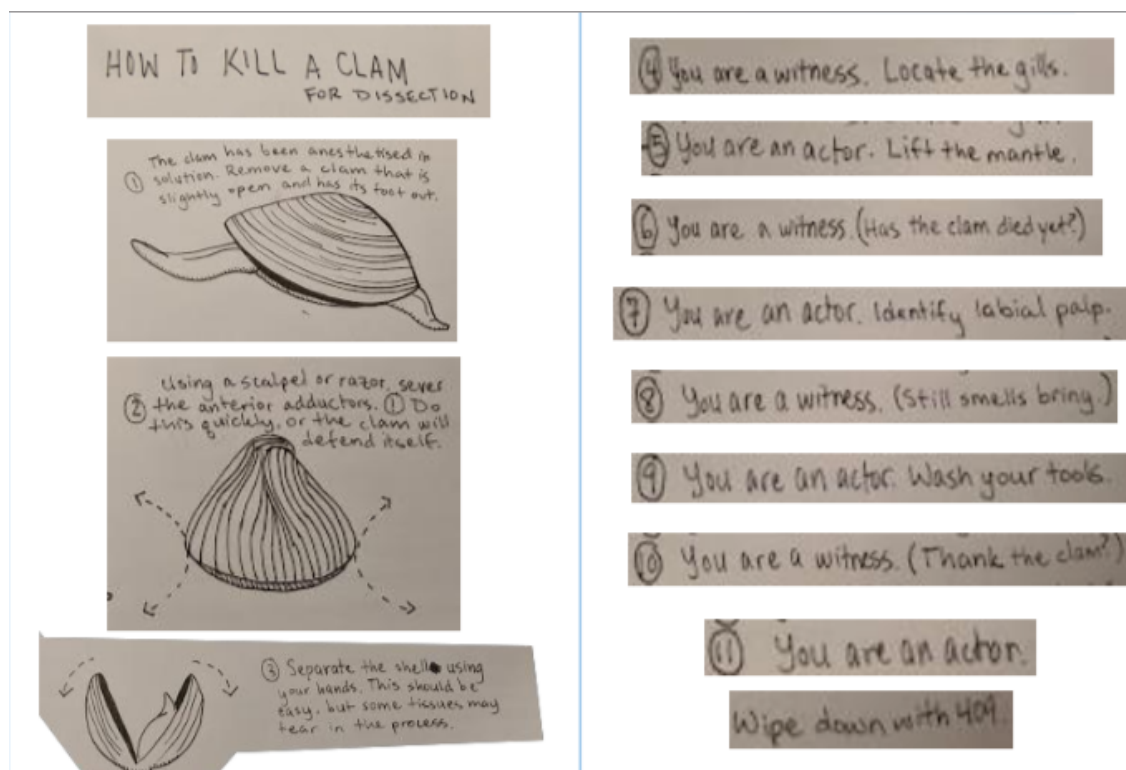


Figure 12. Panels 7-8 of W.B.M.'s zine

[Image Description: Two panels of the zine. Each contains scans of text/illustrations done by hand in black ink on white paper. The first panel is titled "HOW TO KILL A CLAM: FOR DISSECTION". The first step is listed as: "1) The clam has been anesthetised in solution. Remove a clam that is slightly open and has its foot out." Below this step is an illustration of a slightly opened clam with its foot out. The next step is listed as: "2) Using a scalpel or razor, sever the anterior adductors. Do this quickly or the clam will defend itself." Below this step is an illustration of a clam shell with curved, dotted arrows on either side. The final step is listed as: "3) Separate the shell using your hands. This should be easy, but some tissues may tear in the process". The second panel continues the steps, listed one above another in chronological order. "4) You are a witness. Locate the gills. 5) You are an actor. Lift the mantle. 6) You are a witness. (Has the clam died yet?) 7) You are an actor. Identify labial palp. 8) You are a witness. (Still smells briny.) 9) You are an actor. Wash your tools. 10) You are a witness. (Thank the clam?)"]

APPENDIX O: Student Final Project Sample #1 (Action Plan)

For their final projects, students were asked to create a project of any medium that connected critical animal studies to their personal life or to their academic major.

This is an action project completed by Katie as their final project for the class. Below are slides Katie used in presenting their action plan to the class.

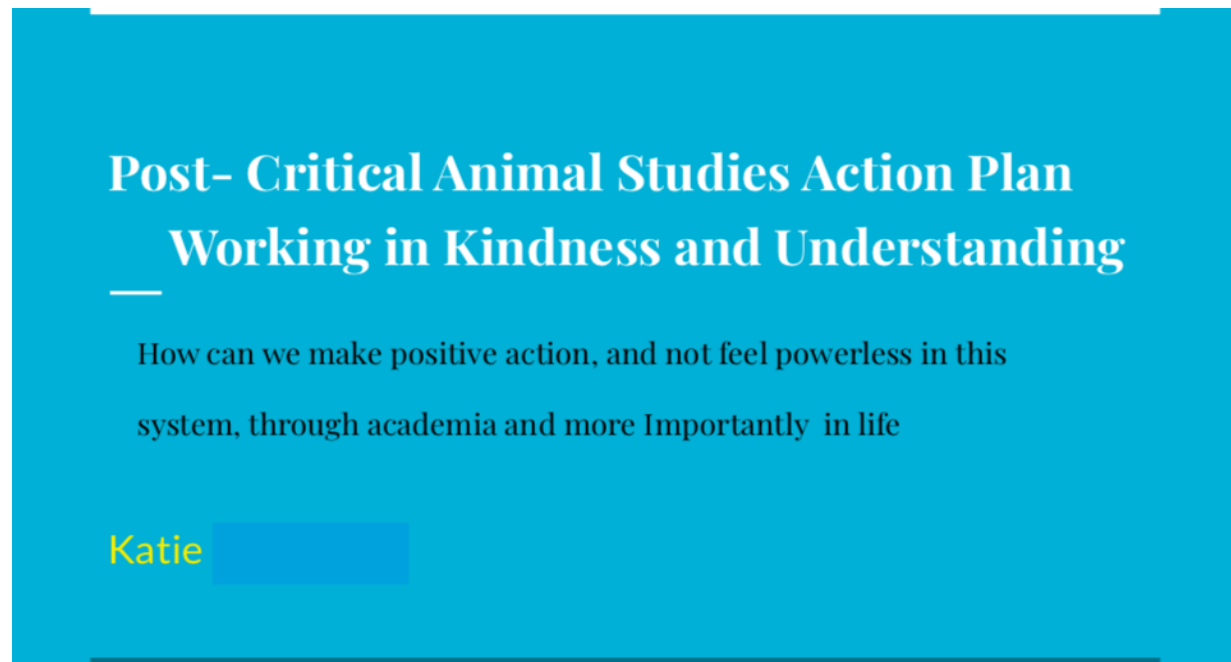


Figure 13. Title slide of Katie's final project.

[Image description: Title slide of a powerpoint presentation. The background is bright blue. In white font reads the title: "Post- Critical Animal Studies Action Plan: Working in Kindness and Understanding. A subtitle in black font reads: "How can we make positive action, and not feel powerless in this system, through academia and more importantly in life". Katie's name is written below in bright yellow.]

What is this action plan?

Finding what I agree with- how I want to contribute- and where I can be most helpful. Where do I really fit into making the world less violent, more equitable, and more peaceful.

While this project looks overly simple, I actually did a lot of introspection and reflecting to make this. This quarter I have been struggling to reinvigorate myself for community action after breaking off from the environmental organization that I was in leadership for. I am actively working to remove myself from feeling worthless or resentful and I am looking to find a place in this movement that works for me, feels culturally appropriate, and where I can be as helpful as possible. This is my thought process for doing that. I broke it down into several groups and made achievable goals.

Figure 14. Middle slide of Katie's final project.

[Image description: Slide has a bright blue background with a bottom border of bright yellow. In white font reads the title: "What is this action plan?". The body text is in white font and reads: "Finding what I agree with - how I want to contribute - and where I can be most helpful. Where do I really fit into making the world less violent, more equitable, and more peaceful. While this project looks overly simply, I actually did a lot of introspection and reflecting to make this. This quarter I have been struggling to reinvigorate myself for community action after breaking off from the environmental organization that I was in leadership for. I am actively working to remove myself from feeling worthless or resentful and I am looking to find a place in this movement that works for me, feels culturally appropriate, and where I can be as helpful as possible. This is my thought process for doing that. I broke it down into several groups and made achievable goals."]

Areas of Action			
Healing and Processing	Action Through Self	Action in Community	Supporting Others
<ul style="list-style-type: none"> Finding peace with disagreement within a singular movement Use a constructive lense with myself and others Supporting my healing process- care for yourself as you care for others Recognize that healing is not linear or a checklist, it is a journey Holding myself gently in the learning and healing process Create art and be kind to myself on what I make (I really struggle with that) 	<ul style="list-style-type: none"> Direct action when called to do so or have the opportunity Consume less Avoid Dairy Products Pressure legislators and business owners Be confident yet analytical in my intuition, beliefs, and motives Donate to legal defense funds 	<ul style="list-style-type: none"> Working with- not against family and community Recognizing progress as a fluid process Meeting each other where we are Share information when I can do so gently Supporting others in making positive changes that are culturally appropriate for them and their families 	<ul style="list-style-type: none"> Make space for others to process and find their way in this process without judgment Listen- that's always a good Avoid causing strife without an action outlet or warning Advocate for others as often as needed

Figure 15. Final of Katie's final project.

[Image description: The slide has a bright blue background. In white font the title reads: "Areas of Action". Four columns are presented below, each detailing an area of action. The first column is titled "Healing and Processing". The body text of this column is written in white font, as bullet point items, and reads: "[first bullet] Finding peace with disagreement within a singular movement; [second bullet] Use a constructive lens with myself and others; [third bullet] Supporting my healing process - care for yourself as you care for others; [fourth bullet] Recognize healing is not linear or a checklist, it is a journey; [fifth bullet] Holding myself gently in the learning and healing process; [sixth bullet] Create art and be kind to myself on what I make (I really struggle with that)". The second column is titled "Action Through Self". The body text of this column is written in white font, as bullet point items, and reads: "[first bullet] Direction action when called to do so or have the opportunity; [second bullet] Consume less; [third bullet] Avoid dairy products; [fourth bullet] Pressure legislators and business owners; [fifth bullet] Be confident yet analytical in my intuition, beliefs, and motives; [sixth bullet] Donate to legal defense funds". The third column is titled "Action in Community". The body text of this column is written in white font, as bullet point items, and reads: "[first bullet] Working with - not against family and community; [second bullet] Recognizing progress as fluid process; [third bullet] Meeting each other where we are; [fourth bullet] Share information when I can do so gently; [fifth bullet] Supporting others in making positive changes that are culturally appropriate for them and their families". The fourth column is titled "Supporting Others". The body text of this column is written in white font, as bullet point items, and reads: "[first bullet] Make space for others to process and find their way in this process without judgement; [second bullet] listen - that's always good; [third bullet] Avoid causing strife without an action outlet or warning; [fourth bullet] Advocate for others as often as needed".]

APPENDIX P: Mock Syllabus & Lessons for “Animals in Environmental Education”



Mock Syllabus – ENVS 1234

Animals in Environmental Education

Syllabus Design by: Sarah Rose Olson



[Image Description: Child wearing brown hat, red shirt, and green shorts leans over to inspect a dragonfly. The dragonfly is being held between two fingers by an adult who is not in the photo, apart from their hand. A second child stands to the left of the first, the lower half of their body visible in the photo. The second child wears a grey t-shirt, black shorts, and holds a white net on a wooden stick. The children are standing in a grassy field.]

Course Description:

How are animals portrayed in environmental education? Are animals agents of environmental change? Are environmental and animal liberation movements compatible? What systems or phenomena link the two, if any?

These, along with many others, are questions that will be explored in ENVS 1234: Animals in Environmental Education. Drawing on work within the fields of critical animal studies, ecofeminist studies, Indigenous theory, environmental education research, and environmental studies, this course explores perspectives around the representation and inclusion of animals in environmental education. The course aims to promote critical thinking through which students [un]learn and [re]consider dominant narratives around animals, specifically in relation to environmental issues. The course will investigate how species distinctions are created, who these distinctions serve, and how such distinctions interact with issues of race, gender, wildlife management, nation-building, and decision-making.

Learning Objectives:

Knowledge and Understanding

Upon completing this course students should be able to articulate:

- Examples of how different scholars and activists envision/understand the role of animals in environmental issues
- Connections and tensions between course themes such as: environmental education, animal liberation, colonialism, and wildlife management

Competence and Skills

Upon completing this course students should be able to:

- Apply relevant theories and examples to the field of environmental education and environmental education curriculum/lessons
- Imagine/create/foster alternative [counter]narratives and actions surrounding Western human-animal relations
- Compile academic texts into clear annotated bibliographies

Summary of Assessment:

<i>Assignment</i>	<i>Grade Percentage</i>
Participation	10%
Weekly Annotations	40%
Final Project	50% (Proposal = 5%, Rough Draft = 15%, Final Draft = 20%)
Extra Credit	Up to 5%

Assignment Descriptions:

Participation: Students are expected to illustrate a high level of engagement during each class period. Students are encouraged to share at least once during class discussions. However, active listening also counts towards participation grades for those moments in which students are not comfortable engaging verbally on a particular subject or are aiming to take up less space within a given discussion. Students who chose not to engage verbally on a given day are encouraged to

jot down notes and ideas throughout class discussions. Students who are disengaged, on their phones, or continually unwilling to participate throughout the quarter will not receive full participation points.

Weekly Annotations: Each week students will submit annotations for the assigned course materials as they work to create an annotated bibliography for the course. Students will use this bibliography in crafting their final projects. Each annotation should comprise the following: 1) An APA citation of the source; 2) One paragraph (3-4 sentences) summarizing key points within the source and/or point pertinent to the students' final projects.

Final Project: Students may choose one of three options for their final project submission. Final Projects will be submitted in three parts: 1) 1-page project proposal (5% of grade); 2) Rough draft (15% of grade); 3) Final draft (20% of grade). Final Project options include: [Dis]Connections Essay, Informed Action Project, or Curriculum Development. All projects should be submitted in the following format: double-spaced, Times New Roman Font, APA citations.

[Dis]Connections Essay: for those who are learning much of this information for the first time and desire the space to process course material through writing; and/or for those aiming to investigate a specific idea or framework through writing. Sometimes it is important to first take time to understand the underlying theoretical roots of issues in order to make informed action decisions later on.

INSTRUCTIONS:

- Students develop an essay topic that explores connections and/or tensions between the assigned course materials. Students' essays should help deepen their understanding of themes within the course and guide future critical thinking (and ultimately informed action) around issues related to animals, the environment, and social justice.
- Essays should be 10 pages in length and draw on at least 10 sources (5 of which must be from assigned course material).

Informed Action Project: for those feeling inspired to action and change-making by the course material. The goal is to combine theory and action to make informed, beneficial decisions.

INSTRUCTIONS:

- Students create an action plan that is feasible based on the length of the quarter, their schedule, and the resources and relationships they will need to engage with.
- Informed Action Project submissions should include:
 - 1-2 pages explaining what the action project entails and the steps necessary to achieve/engage with it over the quarter;
 - 1-2 pages explaining how the action plan is informed by the course material
 - 1-2 pages reflection on how the implementation of the action plan went. Describe what was done over the course of the quarter. Consider:
 - What went according to plan? What did not?
 - Which theoretical frameworks were easy to apply practically? Which were difficult?

- Is this something that will be maintained moving forward? Why or why not?
- What relationships were built in this process?
- What are the pros and cons of theory-informed action?
- If the action plan involves collaborating with other people or organizations, be mindful of their time, resources and needs. Students should consider:
 - What is a respectful and agreed upon timeline for working together? Will they need to commit to maintaining this relationship(s) past this quarter?
 - Are they creating something from scratch or aiding in an existing action agenda? What does solidarity mean in either of these spaces?
 - What is their action role based on their positionality?
 - What are the commitments they can make to other people/organizations based on their schedule? Are they communicating this clearly?

Curriculum Development: for those who either learn best through teaching; and/or for those who want to explore what these issues could look like in other educational contexts across different age-ranges.

INSTRUCTIONS:

- Students will create a curriculum for an age-range of their choice that effectively communicates and promotes critical thinking around connections between animals, environmentalism/environmental education, and social justice issues.
- Students are responsible for creating 4 detailed lesson plans based around these connected themes.
- Curriculum Development submissions should include:
 - 1-2 pages introducing to the curriculum and outlining the broad themes and goals of the project
 - 4 detailed lesson plans
 - 1-2 pages explaining how the curriculum is informed by the course materials

Extra Credit: Students may submit up to 5 additional annotations for up to 5% extra credit (1% extra credit available per annotation). Students may annotate relevant sources they find on their own or sources cited within assigned course material. Extra credit annotations should take the same format as the weekly annotations (see description above) with the addition of 1-2 sentences addressing how the source connects to other course materials/themes.

Schedule of topics, activities, and readings (subject to change):

<i>Week/Theme</i>	<i>Reading/Content Due</i>	<i>In-Class Details</i>
1: Animal Liberation and Environmental Ethics	Sagoff, M. (1984). Animal Liberation and Environmental Ethics: Quick Marriage, Bad Divorce. <i>Osgoode Hall Law Journal</i> , 22(2) 297 – 307.	
	Almiron, N., & Faria, C. (2019). Environmental and Animal Defense. <i>American Behavioral Scientist</i> , 63(8) 1043 – 1046.	
1: Animal Liberation and	Pellow, D. (2014). Introduction: All	

Environmental Ethics	<p>Oppression Is Linked. In <i>Total Liberation: The Power and Promise of Animal Rights and the Radical Earth Movement</i> (pp. 1 – 22). Minneapolis, MN: University of Minnesota Press.</p> <p>Pellow, D. (2014). Justice for the Earth and All Its Animals. In <i>Total Liberation: The Power and Promise of Animal Rights and the Radical Earth Movement</i> (pp. 61 – 92). Minneapolis, MN: University of Minnesota Press.</p>
2: Animal Liberation and Environmental Praxes	<p>Corman, L. (2019). Foreword. In L. T. & B. V. (Ed.), <i>Animals in Environmental Education: Interdisciplinary Approaches to Curriculum and Pedagogy</i> (pp. v – vii). Palgrave Macmillan.</p> <p>Oakley, J. (2019). What Can an Animal Liberation Perspective Contribute to Environmental Education? In L. T. & B. V. (Ed.), <i>Animals in Environmental Education: Interdisciplinary Approaches to Curriculum and Pedagogy</i> (pp. 19-34). Palgrave Macmillan.</p>
2: Animal Liberation and Environmental Praxes	<p>Fernández, L. Using Images of Farmed Animals in Environmental Advocacy: An Antispeciesist, Strategic Visual Communication Proposal. (2019). <i>American Behavioral Scientist</i>, 63(8) 1137 – 1155.</p> <p>Powell, D., & Lickers, A. (2015). <i>Anti-Colonialism & Animal Liberation</i>. Vimeo. https://vimeo.com/132293327</p>
3: (K)nowing Animals, Education, and Social Construction	<p>Medin, D., & Bang, M. (2014). Unsettling Science. In <i>Who's Asking?: Native science, Western science, and science education</i> (pp. 15 – 31). Cambridge, MA: The MIT Press.</p>
3: (K)nowing Animals: Education and Social Construction	<p>DeMello, M. (2012). The Social Construction of Animals. In <i>Animals and Society: An Introduction to Human-Animal Studies</i>. (pp. 44 – 59). New York, NY: Columbia University Press.</p> <p>Watts, Vanessa. (2013). Indigenous place-thought & agency amongst humans and non-humans (First Woman and Sky Woman go on a European world tour!). <i>Decolonization:</i></p>

	<i>Indigeneity, Education & Society</i> , 2(1) 20 – 34.	
4: Species, Intersectionality, and Environmentalism	Deckha, M. (2008). Intersectionality and Posthumanist Visions of Equality. <i>Wisconsin Journal of Law, Gender, & Society</i> , 23(2) 249 – 267.	Intersectionality, Species, and Environmentalism Written Response & Discussion I
4: Species, Intersectionality, and Environmentalism	Maina-Okori, N., et al. (2018). Imagining Intersectionality in environmental and sustainability education: A critical literature review. <i>Journal of Environmental Education</i> , 49(4) 286 – 296.	Intersectionality, Species, and Environmentalism Written Response & Discussion II
5: Critical Analysis of Wildlife Management	Anahita, S., & Mix, T. (2006). Retrofitting Frontier Masculinity for Alaska's War Against Wolves. <i>Gender and Society</i> , 20(3), 332 – 353.	Examining Masculinity, Wildlife Management, and Wilderness 4-Corners Activity & Discussion
5: Critical Analysis of Wildlife Management	Bhattacharyya, J., & Slocombe, S. (2017). Animal agency: wildlife management from a kincentric perspective. <i>Ecosphere</i> , 8(10) 1 –17.	Animal Hxstories and Resistance Written Reflection (Part I)
6: Creating and Resisting Anthropocentric Environments	Gillespie, K. & Narayan, Y. Animal Nationalisms: Multispecies Cultural Politics, Race, and the (Un)Making of the Settler Nation-State. <i>Journal of Intercultural Studies</i> , 41(1) 1 – 7.	
	Nibert, D. (2013). Animal Oppression and the Invasion of the Americas. In <i>Animal Oppression and Human Violence: Domescration, Capitalism, and Global Conflict</i> (pp. 45 – 51). Columbia University Press.	
6: Creating and Resisting Anthropocentric Environments	Hribal, J. (2010). <i>Fear of the Animal Planet: The Hidden History of Animal Resistance</i> . AK Press.	Students should come prepared to share their chosen chapter from the Hribal text with their peers.
	<u>From the Hribal text please read:</u> Prologue: A Message from Tatiana (pp. 38 – 56) AND one other chapter of your choice: Elephants Exit the Big Top (pp. 57 – 112) Pachyderms Prefer to Forget about the Zoo (pp. 113 – 166) Monkeys Gone Wild (pp. 167 – 226) Slippery When Wet: Sea Mammals Dream of Freedom (pp. 227 – 268) Epilogue: When Orcas Resist (pp. 270 – 277)	Animal Hxstories and Resistance Written Reflection (Part II) & Discussion.
7: Animal Intimacies/Relatedness	Todd, Z. (2017). Fish, Kin and Hope: Tending to Water Violations in <i>amiskwaciwāskahikan</i> and Treaty Six Territory. <i>Afterall: A Journal of Art, Context, and Enquiry</i> , 43, 102-107.	
7: Animal	Govindrajan, R. (2018). Pigs Gone	

Intimacies/Relatedness	Wild Colonialism, Conservation, and the Otherwild. In <i>Animal Intimacies: Interspecies Relatedness in India's Central Himalayas</i> (pp. 1 – 21). University of Chicago Press.
8: Emotions and Species in Environmental Education	Russell, C., & Oakley, J. (2016). Engaging in the Emotional Dimensions of Environmental Education. <i>Canadian Journal of Environmental Education</i> , 21, 13 – 22.
8: Emotions and Species in Environmental Education	Banschbach, V. & Larson-Harris, M. Connecting Animal Cognition and Emotion with Ethical Reasoning in the Classroom. In L. T. & B. V. (Ed.), <i>Animals in Environmental Education: Interdisciplinary Approaches to Curriculum and Pedagogy</i> (pp. 197-214). Palgrave Macmillan.
9: Children, Species, and Environmental Education	Atkinson, K. (2015). Wasps-Bees-Mushrooms-Children: Reimagining Multispecies Relations in Early Childhood Pedagogies. <i>Journal of the Canadian Association for Young Children</i> , 40(2) 58-80.
9: Children, Species, and Environmental Education	Explore: http://commonworlds.net/
10: Thinking About/With Animals the [Colonial] Academy	Spanning, R. (2017). Animals in environmental education research. <i>Environmental Education Research</i> , 23(1) 63 – 74.
10: Thinking About/With Animals the [Colonial] Academy	Nxumalo, F., et al. (2020). Staying With the Trouble: Grapplings With the More-Than-Human in a Qualitative Inquiry Course. <i>Qualitative Inquiry</i> , 26(1) 24 – 35.

About the syllabus designer:

I am a M.Ed. Candidate in Environmental Education at Western Washington University's Huxley College of the Environment. I have a B.A. in Comparative History of Ideas with a focus in critical animal, environmental, and gender studies from the University of Washington. My main areas of academic interest are critical animal studies, ecofeminism, and social justice education.

Many other aspects of my life and identity inform this course as well. It is designed through the lens of a white, able-bodied, settler-colonist, class privileged, U.S. citizen, thin, depressive, anxious, vegan, university educated, queer femme and femxle identity. Designing this syllabus is one step in my own process of [un]learning the ways I have been/am taught to perceive animals and environmentalism, especially as a student within the Western education system.

I encourage students to consider the ways my positionality informs the design course in obvious and subtle ways. This course was not created from an objective viewpoint, as I believe none can

be. I believe this curriculum is inevitably most successful people of various identities critically work to unpack the provided and the course itself.

IN-CLASS ACTIVITY:**Intersectionality, Species, and Environmentalism Written Reflection & Discussion
I**

Week: 4

Theme: Species, Intersectionality, and Environmentalism

Related Reading(s): Deckha, M. (2008). Intersectionality and Posthumanist Visions of Equality. *Wisconsin Journal of Law, Gender, & Society* (23, 2) 249-267.

Activity Type: Worksheet (written reflection), Discussion

Activity Description: Students are given a worksheet that allows them to reflect upon the Deckha (2008) reading. The worksheet will be used to prompt pair-share and group-share discussions.

Materials: Printed copies of worksheet, writing utensils

Instructions: Use of the following worksheet is encouraged at the beginning of the class period to give students a chance to reflect upon the Deckha (2008) reading through writing. Give each student a copy of the worksheet and allow around 15 minutes for students to silently respond to the worksheet prompts. Once students have completed the worksheet, ask them to turn to a neighbor and share their reflections. Give students around 5 minutes to do so. Once students have shared in pairs, ask the class to come together as a group to share responses to the worksheet.

Worksheet: “Intersectionality, Species, and Environmentalism: Deckha (2008) Written Response”. See page 10.

Follow-up Discussion Questions: Below are several discussion questions that can be used when discussing the Deckha (2008) reading.

- What social constructions of animals do we see in environmental fields (environmental education, environmental studies, environmental science, wildlife conservation, sustainability movements/studies, etc.)? (pp. 225 of Deckha)
- What do you think about the addition of species to theories and/or practices of intersectionality?
- Why is it important to interrogate narratives around Civilization vs. Wilderness in an environmental education context?
 - What lens(es) does Deckha offer us in this task?
 - Consider phrases such as “the middle of nowhere” or “miles from civilization”.

[WORKSHEET]

Intersectionality, Species, and Environmentalism: Deckha (2008) Reflection

Instructions: *Please respond to the following three prompts based on the Deckha (2008) reading. You will be asked to share your responses with your peers.*

- Why do you think this reading is included in a class on animals in environmental education?
- Which themes within this reading might be important to keep in mind when educating or communicating environmental or animal issues?
- Are the hierarchies Deckha describes relevant within environmental education?

IN-CLASS ACTIVITY:**Intersectionality, Species, and Environmentalism Written Reflection & Discussion
II**

Week: 4

Theme: Species, Intersectionality, and Environmentalism

Related Reading(s): Maina-Okori, N., et al. (2018). Imagining Intersectionality in environmental and sustainability education: A critical literature review. *Journal of Environmental Education* (49, 4) 286-296.

Activity Type: Worksheet (written reflection), Discussion

Activity Description: Students are given a worksheet that allows them to reflect upon the Maina-Okori et al. (2018) reading and how it relates to the Deckha (2008) reading. The worksheet will be used to prompt pair-share and group-share discussions.

Materials: Printed copies of worksheet, writing utensils

Instructions: The following worksheet is encouraged to be used at the beginning of the class period to give students a chance to reflect upon the Maina-Okori et al. (2018) reading through writing. Students will be drawing on connections and tensions between the previous reading (Deckha, 2008) and the Maina-Okori et al. (2018) reading. Therefore, please ask students to have their “Intersectionality, Species, and Environmentalism: Deckha (2008) Written Response” worksheet out on their desk while they complete this worksheet. Give each student a copy of the worksheet and allow around 15 minutes for students to silently respond to the worksheet prompts. Once students have completed the worksheet, ask them to turn to a neighbor and share their reflections. Give students around 5 minutes to do so. Once students have shared in pairs, ask the class to come together as a group to share responses to the worksheet.

Worksheet: “Intersectionality, Species, and Environmentalism: Maina-Okori et al. (2018) Written Response”. See page 13.

Follow-up Discussion Questions: Below are several discussion questions that can be used when discussing the Maina-Okori et al. reading.

- What connections can be found between the Maina-Okoria et al. reading and the Deckha reading?
 - What tensions?
- What are your main take-aways from each piece?
 - What are some ways you could apply these take-aways practically as an environmental educator/environmentalist?

- What are some ways the pieces strengthen each other to create a more robust understanding of the complexity of intersectional work within environmental movements?

[WORKSHEET]

Intersectionality, Species, and Environmentalism: Maina-Okori et al. (2018)
Reflection

Instructions: *Please respond to the following three prompts based on the Maina-Okori et al. (2018) reading. You will be asked to share your responses with your peers.*

- Why do you think this reading is included in a class on animals in environmental education?
- Which themes within this reading might be important to keep in mind when educating or communicating environmental or animal issues?
- [How] does this piece expand and/or complicate your understanding of or ideas around the Deckha (2008) piece?

IN-CLASS ACTIVITY:**Examining Masculinity, Wildlife Management, and Wilderness 4-Corners Activity & Discussion**

Week: 5

Theme: Critical Analysis of Wildlife Management

Related Reading(s): Anahita, S., & Mix, T. (2006). Retrofitting Frontier Masculinity for Alaska's War Against Wolves. *Gender and Society* (20, 3) 332-353.

Activity Type: Terminology Definitions, 4-Corners Activity, Discussion

Activity Description: This is a three-part exercise with the following components: 1) Terminology Definitions; 2) 4-Corners Activity; 3) Discussion. The class will first discuss and define key terminology within the readings to ensure common understanding amongst students. The class will then participate in 4-Corners, an activity in which students respond to statements from the reading by physically moving to different corners of the classroom. Each corner is labeled with different responses (i.e. "agree", "disagree", "have further questions", "both agree & disagree"). The instructor will call on at least one student from each corner to report their reasoning behind their response. After 4-Corners is complete, the class will assemble for a group discussion. Instructors are encouraged to aid students in making connections between the responses given in the 4-Corners activity and the group discussion questions. (This activity I adapted from a 4-corners activity designed in collaboration with Dr. Nini Hayes for *ENVS 499T* Introduction to Critical Animal Studies).

Materials: Whiteboard & dry erase markers OR projection of Word document/PowerPoint; markers, four pieces of blank paper, tape

Instructions: Below are instructions for each component of this three-part exercise.

Terminology Definitions: Write the following terms from the Anahita & Mix (2006) reading on the white board (or in a projected Word document). Ask students to share their understandings of or questions about the terms. For each term, create a working definition based on student responses.

- Last Frontier
- Masculinity
- Frontier masculinity
- Hegemony
- Cultural hegemony
- Public/state-level masculinity

4-Corners: Create four signs to label the four corners of the classroom: Agree, Disagree, Still Have Questions, Agree and Disagree. Tape these signs in the four corners of the classroom. Push all desks and chairs to the side so that there is open space for students to move around. Ask

students to assemble in the center of the classroom. Explain to the class that you will read statements that are either directly from or based on the Anahita & Mix (2006) text. Statements should also be shown either on the whiteboard or as a Word or PowerPoint projection. Based on the statement you read, students should then physically move to the corner of the room that corresponds with their response to the statement. Once all students have moved to the corners of their choice, you will ask at least one student from each corner to explain their response. Additionally, you may choose to allow students to debate/respond to other students' responses or move corners based on discussion. The following are statements that can be read for this activity based on the Anahita & Mix (2006) text:

- [Begin with an easy example statement so students can get an idea of the activity]: Fall is the best season
- “Masculinities shape relationships among people” (pp. 332)
- Masculinities shape peoples' relationships with nonhuman animals (pp. 332)
- I can recall an instance of frontier masculinity within my own environmental education experience
- I have been taught about Alaska through a ‘last frontier’ lens
- Wildlife management is gendered
- “Rural and wilderness areas are seen as sites where men can be real, masculine men, while men in cities are overly civilized, affected, and effeminate” (pp. 334)
- “Hunting for sport or for food is a highly gendered activity” (pp. 335)
- Hunting is necessary as a [wildlife] population control method
- “Masculinities are not just personal practices but are institutionalized and organized through the state, the family, and the media” (pp. 342)

Discussion: Below are several discussion questions that can be used when discussing the Anahita & Mix (2006) reading. Encourage students to draw connections between the 4-Corners activity and the following questions.

- What are examples of wildlife management that are taken for granted as “best practices” but may actually have patriarchal/masculinist bias?
 - (i.e. Olympic National Park goat capture, translocation, and culling)
- What are your thoughts about possible links between masculinity, patriarchy, and the domination of nature?
 - How do these relate to wildlife management tactics?
 - How do these relate to what students learn about in regards to the environment in school?
 - How do these relate to public perceptions of environmentalism?
- What does healthy masculinity look like?
 - What does it look like in an environmental(ism) setting?
 - Who participates in or “does” masculinity?
 - Who needs to (re)think about masculinity?

IN-CLASS ACTIVITY:
Animal Hxstories and Resistance Written Reflections & Discussions

Week(s): 5-6

Theme: Creating and Resisting Anthropocentric Environments

Related Reading(s):

Gillespie, K. & Narayan, Y. Animal Nationalisms: Multispecies Cultural Politics, Race, and the (Un)Making of the Settler Nation-State. *Journal of Intercultural Studies* (41, 1) 1-7.

Nibert, D. (2013). Animal Oppression and the Invasion of the Americas. In *Animal Oppression and Human Violence: Domescration, Capitalism, and Global Conflict* (pp. 45-51). Columbia University Press.

Hribal, J. (2010). *Fear of the Animal Planet: The Hidden History of Animal Resistance*. AK Press.

Activity Type: Worksheet (written reflection), Discussion

Activity Description: Students are given two versions of a worksheet focused animal hxstories and resistance. Students respond to the first version at the end of week 5 prior to having read texts on the topic. Students then respond to the second version at the end of week 6 after having read and discussed the topic with the class.

Materials: Printed copies of worksheets, writing utensils.

Instructions:

Part I: End class on the last day of week 5 by distributing the Animal Hxstories and Resistance Reflection I worksheet to students. Give students 10-15 minutes to silently respond to the worksheet.

Part II: Begin class on the last day of week 6 asking students to get into four groups. Ask students to share a summary of the secondary chapter they chose to read from the Hribal (2010) text with their peers. Encourage students to ask each other questions about the different chapters, discuss similarities/differences, and share personal responses to the texts. Give students about 15 minutes to do so. Once students have finished sharing with their peers, distribute the Animal Hxstories and Resistance Reflection II worksheet to students. Give students 10-15 minutes to silently respond to the worksheet. Once the worksheet is complete, ask students to turn to a neighbor and discuss the two worksheets for about 5 minutes. After students have discussed with their neighbors, bring the class together to discuss the worksheets as a whole. The follow-up discussion questions below can be used to guide the discussion.

Worksheet(s):

“Animal Hxstories and Resistance Reflection I”. See pp. 18

“Animal Hxstories and Resistance Reflection II”. See pp. 19

Follow-up Discussion Questions (end of week 6):

- [How] did your responses to the worksheets differ between this week and last?
- Have you learned about animal hxstories before? Where/when?
- Do you think animal hxstories should be taught in school? Why or why not?
- Do you feel that the authors of this week’s readings have certain biases that influence their work? (i.e. biases against certain animal industries)
 - Was this noticeable as you did the readings?
 - Do other authors have biases when writing about animals?
 - Which narratives are normalized when we talk about animals and which are seen as provocative? Why?
- Are animal agents of change?

[WORKSHEET]

Animal Hxstories and Resistance Reflection I

*Not only do animals have hxstory, they make hxstory. Animal resistance leads directly to hxstorical change.**

Instructions: Please respond to italicized text above. As you respond to the statement, you might consider:

- Do you agree or disagree with this statement? Why?
- What are examples you have seen or learned about in your own life that either support or undermine this statement?

*Adapted from pp. 67, 69 of Jason Hribal's (2010) *Fear of the Animal Planet*

[WORKSHEET]

Animal Hxstories and Resistance Reflection II

*Not only do animals have hxstory, they make hxstory. Animal resistance leads directly to hxstorical change.**

Instructions: It has been a week since you first responded to the above statement. Please respond to the text again now. As you do so, you might consider the following:

- [How] has your response to the statement changed based on this week's assigned readings? Does this surprise you?
- What examples from the readings either support or undermine this statement?

*Adapted from pp. 67, 69 of Jason Hribal's (2010) *Fear of the Animal Planet*